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RECORDS
OF THE
American Catholic Historical Society
OF
PHILADELPHIA

Volume XXIII



PUBLISHED BY THE SOCIETY

1912

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BY
THE AMERICAN CATHOLIC HISTORICAL SOCIETY
OF PHILADELPHIA

THE REV. PETER HELBRON, SECOND PASTOR
OF HOLY TRINITY CHURCH, PHILADELPHIA.

USURPATION OF PASTORAL RIGHTS BY REV. JOHN
N. GOETZ AND REV. WILLIAM ELLING.

OPPOSITION OF THE TRUSTEES TO BISHOP CARROLL.

BY THE LATE MARTIN I. J. GRIFFIN.

The Rev. Peter Helbron, the second pastor of Holy Trinity Church, Philadelphia, arrived, with his brother, the Rev. John Charles Baptist Helbron, at Philadelphia from Amsterdam on October 14, 1787. He was on November 12 [or 22], 1787, appointed pastor at Goshenhoppen (now Bally), Berks County, Pennsylvania. There he served until August, 1791, when he came to Philadelphia to assist his brother, the pastor of Holy Trinity, who was about to visit Spain to collect for the church. On his departure on November 13, 1791, Father Peter took his place as pastor of the church.

Father John Baptist Helbron may have sailed on the brig *Boon*, under Captain Teer, or on the *Cadet*, with Andrew Oswald as master and George Meade, owner. Father Helbron was never afterwards heard from and was believed to have been lost at sea. His last record on the sacramental registers was on October 18, 1791, but on September 19, 1791, he stood sponsor for Anthony Charles

Selin, who was born June 19, 1789, son of Anthony and Catharine Schneider Selin. The father of this child was Captain Anton Selin, a Swiss Catholic, who served in the American Revolutionary Army. His record may be read in the *American Catholic Historical Researches*, October, 1908. He was the founder of Selin's Grove, Northumberland Co., Pa. The mother of the child was the sister of John and Simon Snyder, the latter becoming Governor of Pennsylvania. As no record is made in the Holy Trinity Register that she was not a Catholic it is probable that she was a convert to the faith.

A record in the sacramental register of the church sets forth that on 13 November 1791 Father John Baptiste Charles Helbron, German, missionary in North America, associate and actual pastor of Holy Trinity Church, sailed for Spain in order to collect funds for the said church and that the administration of the church had on September 3, 1791, been taken over by Peter Helbron, formerly pastor and missionary at Goshenhoppen, with the consent of Bishop Carroll of Baltimore and the entire congregation of Holy Trinity. Father Peter Helbron's name first appears on Holy Trinity baptismal register on July 30, 1791, as sponsor for Joanna Monnier van Mannierck, born July 12. Father Peter's name again appears as baptizing George Libee, born November 10. Father Peter's last record was on November 6, 1796. Between the periods of these sacramental acts he had an eventful career, which we will endeavor to present.

On Whit Monday, 1792, an election for Trustees was held with the following as the successful candidates: George Ernest Lechler, Adam Primmer, Anthony Hookey, Michael Shindler, Jacob Trien, Francis Young, James Oellers, and Adam Upperman. At the organization of the Board, June 11, 1792, James Oellers was chosen as Secretary and Mr. Lechler as Treasurer. The President was Father Peter Helbron. On August 21, 1792, it was or-

dered that the room under the altar be furnished as a school until a special building for a school would be erected. Anthony Heim, the schoolmaster, resigned and John Maison of Goshenhoppen, was elected in his place. On his coming he was elected organist and sacristan. The charge for schooling from those able to pay was one dollar each quarterly term. The school is described in the City Directory for 1795 as follows:

“It is one hundred feet long and sixty feet broad with cellars under the whole. The church deserves the attention of the builders of places of public worship more than any other in this city, because part of the cellar is converted into a seminary of learning. The floor of the church is raised about three feet from the ground and the cellar is sunk about seven feet under it, a part of which is floored, partitioned off, lathed, plastered and glazed, and makes a comfortable school room.”

In 1790 the Trustees of Holy Trinity made application to the Assembly for a grant of public lands for the support of free schools. A like application was made on behalf of the Public School of Germantown and by the College and Academy of Philadelphia. A report was made against these grants. The committee was opposed to the policy of such grants and of small quantities of land. [*Dispatch Hist., Phila.*, Chap. 306.]

At the election of May 20, 1793 Trustees Hookey and Shindler were replaced by Charles Shorti and Henry Norbert. At this time there were many French Catholics in Philadelphia in consequence of the Revolution in France and the Negro Insurrection in San Domingo. This made it necessary, on account of the numbers attending Holy Trinity, to have a priest who could preach in the language of these people. Rev. Laurence Peter¹ Phelan was appointed

¹ It is given as “Sylvester” in RECORDS, XVI, 202.

assistant to Father Peter Helbron, in November, 1793. His name first appears as sponsor on November 8 at a baptism by Father Helbron.

At the election in 1794 Lechler and Shorti retired and Charles Baumann and Daniel Norbert took their places. At the election of 1795 Anthony Hookey and George Ginter became members.

Everything appears to have gone well during Father Peter Helbron's administration, until July, 1796, when there arrived in Philadelphia the Rev. John Nepomucene Goetz, formerly professor and preacher at the Royal Imperial Academy at Wienerich, New Stadt. He arrived here in the ship *Harmony*, Captain James Moore, from Hamburg, July 25, 1796.¹ His name is recorded in the ship list as Johan Nyromeen Geetze. Three days later, July 28, he applied to Bishop Carroll for admission into the diocese. While awaiting approval and appointment the newly-arrived priest seems to have won favor among the people with the determined purpose of obtaining the pastorship of Holy Trinity from the Trustees of Holy Trinity if it came not from Bishop Carroll. Within less than a month after his arrival in the city he had evidently succeeded in winning the good will of the Trustees, as the meeting of the Board on August 18, 1796, made evident, when it was resolved to elect "by the members of the congregation a chaplain or vicar", on the plea that Father Peter Helbron, though appointed by Bishop Carroll, accepted, and for several years paid salary by the Board of Trustees, had never been "elected" as pastor by the people of the congregation, notwithstanding the fact that the register of the church expressly recorded that he had taken charge "with the consent of Bishop Carroll and the entire congregation of Holy Trinity." At this time the Trustees were Oellers, Bauman,

¹ 2 S. Pa. Ar. XVII, 556.

G. Lechler, Jr., Premir, Ginther, Shindle, C. Bastian, and Anthony Hookey. Notice was given the congregation to meet on September 4 to elect a "chaplain or vicair of our church." The election was held, whereupon the Trustees met and formulated a notification to Bishop Carroll.

At a meeting of the Trustees held September 4, 1796, Father Goetz was elected "to assist the pastor". Secretary Oellers so informed Bishop Carroll, as follows:

PHILADELPHIA, SEPT. 4, 1796.

Right Reverend Father in God,

We have the honour to inform you that we the Trustees of the German Religious Society of Roman Catholics of the Holy Trinity Church in the city of Philadelphia have this day had an election for a Chaplain, or Vicair of our Church, which said election was twice publish'd, & the congregation met on this day, & concluded it being hihely necessary for the better service of the church, & instruction of the youth thereof to have another gentleman to assist our pastor; the votes of the congregation were taken, & after examining the same, they were all in favour of the Reverend John Nepomucenus Goetz.—We, therefore, as in duty bound have the honour to represent to your Right Reverend the said Revd. John Nepomucenus Goetz for your respected approbation, we are glad to be inform'd that this gentleman has brought all necessary papers of recommendations with him to be employ'd in the church of our holy religion, we hope it will promote the holy religion, & have the honour to wish your Right Reverend a long life, & happiness, & will ever pray.

JAMES OELLERS, *Secretarius*.

Signed by order of the Trustees of the German Religious Society of Roman Catholics of the Holy Trinity Church in the city of Philadelphia. [Minutes.]

Father Goetz, however, "protested and declared he did not wish to be assistant to Father Helbron but a co-pastor with him with equal rights."¹

On September 28, 1796, the Trustees passed twenty-six resolutions declaring their "powers, rights, jurisdiction and authority" and requiring Father Helbron to sign them as an acceptance of their declarations. A translation of these Resolutions follows:

[TRANSLATION.]

Constitution or statutes drawn up by the trustees of the corporation of Holy Trinity Church, 28 Sept., A. D. 1796, for the better regulation of divine service, for the prevention of further disputes and as an inviolable rule for the Rev. Clergy of said Church.

1. Rev. Peter Helbron shall always be acknowledged as Pastor of said Church.

2. Rev. John Nepomucen Goetz shall always be acknowledged as the assistant Rev. Father of said Church.

3. On alternate Sundays the Rev. Pastor shall celebrate High Mass at 10 o'clock, as well as all other High Masses on Holy days or suppressed Feast days occurring during that week.

4. Every second Sunday the assistant Rev. Father shall celebrate High Mass at 10 o'clock, as well as all other High Masses on Holy days or suppressed Feast days occurring during that week.

5. The Rev. Pastor will be obliged to preach every second Sunday and to give Christian Doctrine Instruction in Church on Holy days.

6. The Rev. Assistant will be obliged to preach every second Sunday and to give Christian Doctrine Instruction in Church on Holy days.

7. The Rev. Pastor is directed to sing Vespers on the Sundays on which he celebrates High Mass.

8. The Rev. Assistant is directed, etc., as in 7.

9. Every second week the Rev. Pastor will give Christian Doctrine Instruction twice a week in school.

10. Every other week the Rev. Assistant will give, etc., as in 9.

11. The Rev. Pastor shall have the right to all funerals; however due notice must be given whether he will bury the party or not, for afternoon funerals before 12 M., and for morning funerals before 6 P. M. of the preceding evening. In case such notice be not given, the Rev. Assistant shall have the right to the funeral.

¹ *Kath. Volkszeitung*, 5 June, 1869.

12. The Rev. Pastor may baptize and assist at marriages; however when parties shall request the Rev. Assistant for baptisms or marriages he shall have the same right as the pastor without asking the Rev. Pastor's consent and without surrendering anything "de jure stolae" to the Rev. Pastor.

13. The Rev. Father performing the service in baptisms, marriages and the like will have sole right to the perquisites.

14. The Rev. Father, who is desired, will attend sick calls and as soon as possible so that the sick may not be deprived of the grace of the Holy Sacraments, and the priest must accommodate himself to the sick and not the sick to the priest.

15. Visits to sick persons shall be made every other day and in the early morning.

16. The Holy Oils and Baptismal Records shall always be returned after the sick call to the tabernacle or chalice case in the sacristy.

17. Both the Rev. Pastor and the Rev. Assistant shall not absent themselves or leave the city for several days without giving notice.

18. On all Feast days such as Christmas, Holy Thursday, Good Friday, Easter Sunday, Pentecost, Holy Trinity Sunday, Corpus Christi, Feast of the Dedication of the Church, the Rev. Pastor will sing High Mass and Vespers and on the above-mentioned days the Rev. Assistant will always preach.

19. On Feast days, immediately following Holy days, such as the Feast of St. Stephen, Easter Monday, Pentecost Monday, the Rev. Assistant will always sing High Mass and Vespers.

20. As long as there are two Rev. Fathers stationed at Holy Trinity Church, no other priest of any Catholic Church shall hold services in this church, without the previous knowledge of the trustees, much less shall he have anything to say.

21. The Rev. Pastor of said Holy Trinity Church will take care that the above-mentioned points of this Constitution are observed by both parties and in case the Rev. Assistant should violate the aforesaid points and not observe them, he is directed to put his complaint before the trustees.

22. As the Trustees of Holy Trinity Church are obliged to furnish a residence to the Rev. Fathers and pay rent for the same, it is desirable that both the Rev. Pastor and Assistant live together under the same roof and employ the same servants, this would afford great pleasure and be an excellent example for all other Catholics.

23. Whenever High Mass and Vespers are sung, one of the Reverend Fathers should be present in the choir loft, to keep the young folks in order.

24. Whenever the Rev. Pastor or Assistant has an Anniversary Mass with organ accompaniment, he shall (be obliged to) give the organist one dollar and the sexton one-half dollar.

25. Neither the Rev. Pastor nor Assistant shall have the right to announce from the altar a collection for the building of a church or for other purposes, without the knowledge and consent of the corporation.

26. The Rev. Clergy are requested to celebrate Mass as far as possible at a stated hour.

These statutes, binding on both the Rev. Pastor and Assistant of Holy Trinity Church, were made to prevent further dissension and misunderstanding, and set down in writing by the trustees of Holy Trinity Church, and on the 28th Sept., 1796, were incorporated in our Church Records.

Father Helbron refused to accept the Resolutions. The Trustees then proceeded beyond even the wishes of Goetz and appointed him sole pastor, so on October 8 they sent to Father Helbron the following notice:

At a meeting of the Trustees of the German Religious Society of Roman Catholics of the Holy Trinity Church in the city of Philadelphia on Wednesday the 5th October 1796 it was agreed, & concluded viz:

In consequence of some disputes which happen between the Reverend Mr. Neal, who calls himself vicar general of Roman Catholics, the Reverend Peter Helbron, who calls himself pastor of the Holy Trinity Church, & the Reverend John Nepomucenus Goetz, they resolved it being necessary, the matter being of such great consequence, the whole corporation of the Trustees being ordered, appointed & empowered to examine the business, & in case the above mentioned Reverends should not accommodate this matters by fear [fair] means, the rigour of the civil Laws should be used to bring them to proper reasons; given under our hands & the seal of the corporation the day above written.

Charles Bastigan, Charles Bouman, Michael Shindler, Adam Premir, Anthony Hoochey, George Lechler, Jun., George Ginder,

JAS. OELLERS, *Secretarius*.

[Minutes]

The following notice was sent to Father Helbron:

The Trustees of the German Religious Society of Roman Catholics of the Holy Trinity Church in the city of Philadelphia, do give you notice by these presents, that they are determined, & have ordered the Reverend John Nepomucenus Goetz to keep the whole service of Divine worship on Sunday next being the 9th instant; that is to say, he shall keep the high Mass & sermon in the morning & the vespers

in the afternoon, he shall publish after his sermon a meeting of the congregation on Monday next at one o'clock at Oeller's Hotel to lay before the congregation the matters in dispute, & do hereby give further notice, that you or neither any body else appointed by you shall disturb him during his services, he the disturber shall be turned out of the church by mean [main] force, given under our hands Philadelphia the 8th October 1796.

To the Revd Peter Helbron.

GEORGE LECHLER
CHARLES BOUMAN
GEORGE GINTHER
CHARLES BASTIAN
MICHAEL SHINDLER
ADAM PREMIR
ANTHONY HOOCHHEY
JAMES OELLERS, *Secretarius*.

[Arch. Balto., Minute Book Trustees.]

The document sent to Bishop Carroll has the autograph signature of each of the above Trustees.

Four days later another meeting was held which is thus recorded:

At a meeting of the members of the Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia in the state of Pennsylvania—held in their schoolhouse on the 12th October Anno Domini 1796, which said meeting was called by order of the Trustees, & serv'd to each member with a printed notice to their respective houses on the 11th instant—

Mr. George Ginther in the Chair

Mr. James Oellers Secretary

Resolved

That three gentlemen of the Trustees should be chosen by the members present to settle the matters in dispute between their clergymen. The following gentlemen were chosen

Mr. Adam Premir

Mr. George Ginther

Mr. James Oellers

It was then resolved, agreed & concluded, that those above named gentlemen should deliver the following message to the gentlemen clergy, that is to say, That the Reverend the pastor Peter Helbron shall have a salary of £150 pr. annum, & that he the said pastor shall have the refusal of all burials, marriages & christenings, & in case of his refusal or his absence the Reverend Mr. Goetz shall perform

these duties, for which he shall receive for his own proper use all, what the person or persons will be pleased to give him, besides he shall have a salary of £150 pr. annum.

It was further resolved, agreed & concluded, that the members of the Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia shall meet, on Friday next in the afternoon in the said schoolhouse to receive an answer from their committee, the following members were present at the above meeting

Carl Anthony Heim	Christian Shomacker
Adam Laechler	Sebastian Hoffman
Henry Abt	Jacob Lies
Nicolaus Saering	Valentin Sherling
Peter Shat	Christian Lambertus
Baltasar Kneill	George Laechler, weaver
George Abt	John Rittesheim
Francis Helfrith	John Conrard
Jacob Bender	Christopher Shlehart
Joseph Krugner	Ludewich Hammer
Joseph Schmeil	Lucas Lentz
John Shaefer	Michael Shindler
Adam Reebel	George Laechler, Jun.
Anthony Jaeckle	Charles Bouman
Jacob Shillingsforth	Charles Bastian
Fidelis Miller	Bernard Shaeffer
George Laechler, Sen.	George Ginther
Conrad Cooper	Anthony Hookey
John Swager	Francis Zeh
Daniel Norbeck	Francis Young
Casper Hoffman	Jacobus Oellers
William Bastian	Adam Premir
	Adam Opperman

[Minutes.]

The proceedings of the meeting on Friday are recorded as follows:

At an adjourned meeting of the members of the Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia held in their schoolhouse on Friday in the afternoon being the 14th October 1796 according to adjournment of the last meeting, it was reported by the committee of the following gentlemen Messrs. Adam Premir, George Ginther & James Oellers, That they waited on the Revd the pastor Peter Helbron, & presented him the resolves of the meeting of the 12th October instant, the Reverend the pastor Peter Helbron desired them to wait on him on Friday

morning, when he would be pleased to favour them with an answer. The Committee in consequence waited again according to the desire of the said pastor this day being Friday in the morning between 10 & 11 o'clock, when the said pastor was pleased to refuse the whole proceedings and refuse to sign his name to such resolves; they the gentlemen appointed as a committee waited on the Revd John Nepomucenus Goetz, & lay before him the resolves of the meeting, he the said Revd. Mr. Goetz signed the resolves without the least hesitation, therefore, gentlemen of this Society we the committee lay before you to take up the matter for further consideration

Mr. George Ginther in the Chair

Mr. James Oellers, Secretary

the following letter was then read, which was received at the time of the meeting

Philadelphia the 14th October 1796

A short proposal to the whole congregation, & the Trustees of the Holy Trinity Church

Unless Mr. Goetz give from himself a written acknowledgement of his words & of his past promises, that he will serve as vicar of the above mentioned church, he shall not been received, & the church is not obliged to any salary, this must be again go to the Bishop for his approbation, Secondly he is besides all this to restore yet the right to me, & my offended family's honour by word, or in writing; from these two articles I wont recede from, this to be as an advice, it shall be read to the whole congregation by the Trustees or one of the members

PETRUS HELBRON p. t. pastor

It was resolved, agreed & concluded that in consequence of a refusal of the Revd. the pastor Peter Helbron, to accept & sign the resolves of our meeting held on the 12th inst^{tt} and that in consequence of an instrument of writing which the said pastor has carried to the houses or dwellings of the members of the Religious Society of the German Roman Catholics in the city of Philadelphia, in order to make a division, and to take the powers of the Trustees, which were duly elected on Monday the 16th of May last (being the Monday after Whit Sunday) according to an act of their incorporation, that this agreement or instrument of writing shall be shown and read to the members present, & also to the members of the said Religious Society now absent to sign their names—and do hereby further resolve, that their signature given to the Reverend the pastor Peter Helbron heretofore shall be void, and of no effect—

And we do hereby further resolve that if there shall any dispute happen in future, between the clergy or other officers employed in the Holy Trinity Church, that the Trustees duly appointed shall be the proper persons & judges to settle all matters in dispute—and do hereby

further resolve, recommend & order the said Trustees that they shall make proper regulations in the church in the services thereof, & impower them that such person or persons not obeying their regulations shall be paid off for his servitude, & be dismissed or discharged from all future services whatsoever.

And we do hereby further resolve that it was highly necessary to take such steps in order to prevent future abuses & scandels which have been given at the erecting and at the beginning of the opening of this religious place of worship by the Bishop, Irish & English clergy & their constituents in order to deprive us of our church & rights belonging to the said Religious Society—And do hereby further resolve that no person or persons shall prescribe us Laws, much less insult us by impertinent or pretended authorities.

Given under our [hands?] the day and year above written—

Bernard Shaeffler	John Firman
Jacob Lies	Joseph Honeycomb
Francis Zeh	Christian Lambertus
George Laechler, Sen.	John Waters
Martin Kuhn	Christian Schomacker
John Lenzer	William Bastian
John Schrouck	George Abt
Henry Abt	Christopher Shlehart
Charles Anthony Heim	Baltasar Kniel
Joseph Schmeill	George Laechler
Anthony J. Jaeckle	Conrard Cooper
Francis Helfrich	Valentin Sherling
Jacob Trein	John Conrad
Mathias Riebel	Christian Feite
Jacob Geller	Jacob Durang
Nicolaus Saering	Ignatius Shnyder
John Teep	William Pramger
John Luke Lenz	Adam Laechler
John Rittesheim	Alexander Pouter
Joseph Krigner	Adam Kubell
Fidelis Miller	John Shaefer
James Shillingsford	Martin Keffer
John Reichart	Anthony Huker
Bernard Welte	Nicolaus Niederberg
Christian Shomacker	Adam Opperman
Henry Norbeck, Sen.	John Butters
Jacob Lanzinger	Peter Drein
Andrew Pfister	Simon Miller
Joseph Hofner	William Spichennagel
Peter Meijeers	Sebastian Seubert
John Bitters	

To Father Helbron was sent the following:

Reverend Sir

Please to take notice that in consequence of a refusal to sign the resolves of a meeting of the congregation of the Religious Society of the German Roman Catholics of the Holy Trinity Church in the city of Philadelphia held the 12th inst. in their schoolhouse, we the Trustees have resolved, that you are dismissed and discharged from this day from all future pastoral services & functions in our church & in our congregation & that we will not pay you any more salary from this day, you are also ordered to give & deliver us up instantly all the keys, vestments or other moveables whatsoever, you have carried out of the church, & are now in possession in your house or elsewhere, should you refuse it we will make use of the civil Law.

Given under our hands Philadelphia Oct. 15, 1796.

To the Revd. the pastor

Peter Helbron

George Ginther

Adam Premir

Anthony Hookey

Witnesses present

Jacob Durang

George Laechler, Sen.

Michael Shindler

George Laechler, Jun.

Charles Bastian

Charles Bouman

James Oellers, Secretarius.

[Archives Balto., unindexed, Minutes Trustees.]

PHILADELPHIA OCTOBER 15TH 1796

Reverend Sir

Please to take notice that from this day three months, you are to move off our premises, you now occupy, that is to say, you are to live [leave] the house you now live in belonging to the Hon^{ble}. John Swanwick for which we pay the rent, you are to live [leave] our stable, chair house or any other premises you now occupy belonging to the Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia, if not, we shall proceed according to Law.

By order of the Trustees

JAMES OELLERS, *Secretarius*.

To the Revd the pastor

Peter Helbron

Witnesses present

Jacob Durang

George Laechler, Sen.

[Archives Baltimore, Minutes Trustees.]

At a meeting of the Trustees of the Religious Society of the German Roman Catholics of the Holy Trinity Church in the city of Philadelphia held on Monday the 24th October 1796.

Resolved, that a committee of three of the corporation should be appointed to wait on the Revd. the pastor Peter Helbron to demand the Book of Records of christnings, mariages & Burials & also the vestments, cloathing, furniture or other mouvebles, whatsoever belonging to the corporation of the said Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia—

It was further resolved that the following gentlemen, Charles Bastian, George Laechler, Jun. & James Oellers are hereby appointed and impowered to take every lawfull steps necessary to carry the above resolves into effect

JAMES OELLERS, *Secretarius*.

Witnesses present

Christian Carner

Daniel Sharp

Memorandum of sundry articles now in possession of the Revd. the pastor Peter Helbron, viz:

The Book of Records

a chest of drawers

a mahockeny dinning table

a bedstead

6 green chairs

2 large pictures

2 small ditto

1 black cap

The copy sent Bishop Carroll is without the signatures of the witnesses, but has the seal of the corporation. It also has "mahogny" before "chest of drawers" and specifies that the two small pictures were "copper plates gold framed."

The endorsement on the Baltimore copy is in the hand of Bishop Carroll. "24th Octo 1796. Resolution of the Trustees demanding the keys &c."

Father Helbron made his last record at Holy Trinity on November 6, 1796. On the 8th he sent the following reply to Jared Ingersoll, Esq., in reply to one the tenor of which is apparent from the answer sent:

Sir

I recd your obliging letter, & as you politely request my reasons for retaining the articles specified in yours, I here state them, viz:

I refuse to surrender the Book of Records containing the Deaths, Mariages & Christinings &c. because it is a register which the lawful pastor is obliged by his office to keep, & as the lawful pastor of Trinity Church, I claim it as my own.

2d. I refuse to surrender certain articles, which you are pleased to say are claimed by the Church, because I claim them as my property. I sincerely thank you for your advice to consult a lawyer on the occasion, it is what I have already done & I act by the direction of Messrs. Lewis & Tilgham.

I am Sir

Your very hble Sert

PETRUS HELBRON p. t. pastor.

Nov^r 8, 1796.

Mr. J Ingersoll

No. 187 Chestnut Street.

The Rev. Leonard Neale, Vicar General, wrote Bishop Carroll:

PHILADIA NOV^r 7, 1796.

Most Rev^d Sir

Yours of the 1st inst came safe to hand in which you express a willingness to come to Philad^{ia} in case I judge it anywise necessary &c. In the present juncture of affairs I do not think it prudent for you to come, as that would seem to give consequence to Oellers & his wicked Party, whilst you commit yourself with them. In conformity to your advice I have consulted Lawyer Lewis on the whole &c. Who is clearly of opinion that Goetz may easily be dislodged from Trinity Church by a *Mandamus* from the Supreme Court, which will sett in about 6 weeks time. The Trustees by departing from any article of the faith or discipline of the R. C. Church under which denomination their incorporation-act had been petitioned & granted, rendered themselves unqualified & incapacitated to act any longer as Trustees & that they & their party may be dislodged from Trinity Church as easily & in the same manner as M^r Goetz &c. The act upon which he found this advice is clear & explicit & was purposely passed some years ago to prevent Trustees who might alter their religious Tenets, from removing the property committed to their charge from those who should adhere to their original Tenets. M^r. Tilghman not being in the city, I could not speak to him, but shall see him at his return—Goetz goes on as he began. And as his being suspended was published by M^r. Helbron in the old chappel (the place I have allotted him for assembling the part of the Germans) & by me in St. Mary's, Goetz was pleased to harrangue his Mob from the Altar warning them not to believe the aforesaid publications & that he had

full power to exercise all parochial functions, & that they were to apply to him as their lawful Pastor. In effect the Wretch goes on in profanation of the Sacraments & the Wretches go to him to participate of & profane the same Sacraments.

Present comp^{ts} to all friends. My companions join me in all that is respectful. Pray for me.

Yours sincerely

LEON^D NEALE

[Balt. Archives, unindexed.]

On 8 November, 1796, Father Helbron "quietly and politely affirmed his authority as pastor of Holy Trinity and answered all their unjust demands with a simple *Non possumus*." ¹ On 16 November Father Goetz was placed in charge of the church by the Trustees. Suffice it to say that on the following Sunday—20th—he preached a sermon on "THE SANCTITY OF THE CHRISTIAN TEMPLE," a commemorative discourse on the seventh anniversary of the foundation of the church; that after monition by Bishop Carroll to him and to Father Elling, both were on February 23, 1797, excommunicated. These proceedings will be more fully set forth in a later number of the RECORDS.

Proceedings in the Supreme Court were instituted to determine the right of the respective parties. The narration of the course of events while Father Helbron was debarred from officiating at Holy Trinity will more fully be shown in a recital of the affairs of the church under the usurping and excommunicated priests, Goetz and Elling. These subjoined affidavits are, however, now presented as pertaining to our record of the Rev. Peter Helbron.

Peter Helbron of the City of Philadelphia Pastor of the Roman Catholic Holy Trinity Church in the said City being duly sworn saith that some time in the Month of November in the year of our Lord one thousand seven hundred and ninety one, He the said Peter Helbron was agreeably to the Rights, Ceremonies, Ecclesiastical Usages

¹ *Kath. Volkszeitung*, June 5, 1869.

and Policy of the Roman Catholic Church in the United States of America appointed by the Right Reverend Bishop John Carroll, Pastor of the said Roman Catholic Holy Trinity Church, and soon after the said Appointment took upon himself the Office of Pastor of the said Church and Continued in the full enjoyment and Exercise of his said office and functions for the space of about five years.

That sometime in the Month of October last He the said Peter Helbron was unlawfully disturbed in the Exercise of his said office and Functions and prevented therefrom by the Trustees of the Religious Society of German Roman Catholics of the said Holy Trinity Church who still persevere in preventing him the said Peter Helbron from Reassuming the Exercise of sd office and Functions.

PETER HELBRON.

Sworn 31 1796

EDW BURD pro

[No month is mentioned. Archives Balto.]

In the Archives of Baltimore the following letter of the Rev. Leonard Neale, Vicar General, to Bishop Carroll is preserved:

PHILADELPHIA, JANUARY 4, 1796 ? [1797]

Most Rev^d Sir

I rec^d your favor with a certificate of your having appointed Jⁿ Baptist Helbron, Pastor of Holy Trinity Church in the month of August, 1791—But as his name is Peter Helbron you will be kind enough to send another. M^r Helbron having lost your letter in which you directed him to leave Cushenhoppen & to assume the office of Pastor in Trinity Church stated in his oath which was given in to Court before the rec^t of yours, that he was appointed by Y^r Rev^{ce} to that office sometime in October 17—. Last Saturday being appointed by the Court for hearing the reason of the Trustees why &c. I attended and after waiting from 10 to 2 o'clock had the mortification of hearing the Judges declare that they could not determine the case in so short a time as was left, that being the last day of Court. However the affidavit of Oellers was read. It stated that the German R. Catholicks separated from St. Mary's & built themselves a church with no other intention than to choose & appoint what Priest they pleased for their Pastor independently of St. Mary's, of the Bishop & of all foreign jurisdiction & to govern themselves by the laws of God & those of the land where they lived. That accordingly they had appointed Chas. Helbron their Pastor, without Y^r concurrence who, notwithstanding your suspension, continued to exercise his functions. That at length You came forward unsolicited & removed the suspension & that the Congregation had never appointed Peter Hel-

bron as their Pastor &c. Thus you see on what footing they stand & how they have availed themselves of your condescension. Many among them are in the greatest alarm lest excommunication follow this proceeding. I think that the excommunication of the Priests & Oellers would have a good effect with many of them. For if no animadversion be made I fear the better disposed will be lulled into acquiescence finally. However Y^r Rev^{ce} is the best judge. I know this, that prior to Saturday great agitation prevailed among them for fear of excommunication which was intimated in my printed letter—I have no time to say more. Next March we may proceed farther in the busyness. Comp^{ts} of the Season to Y^r self & M^r Beeston & all other friends. Pray for

Y^{rs} Sincerely

LEOND NEALE.

[Balt. Archives, Griffin's Transcripts.]

As the case was postponed by the Court until March, Bishop Carroll to be prepared for the trial on February 25, 1797, made affidavit before James Calhoun that "on examination of his book of letters he finds that on the 14th of August, 1791, he wrote to the Rev. Peter Helbron directing and appointing him to proceed from Goshenhoppen, where he then lived, to Philadelphia and take charge of the congregation of Trinity Church there on the departure of his Brother Rev. Charles Helbron then going to Europe."¹

This was sent to Vicar Neale with a "sentence of excommunication" against Goetz and Elling which Father Neale acknowledged in replying on February 27, 1797.

REV. LEONARD NEALE TO REV. JOHN CARROLL.

I have received the sentence of excommunication. I have notified the Public that your sentence against Goetz and Elling would be published next Sunday &c. with some reflexions explanatory of the nature and effects of excommunication. That Mr. Elling received your letter accompanied by a note from me and afterwards celebrated Mass in Trinity Church & that finally he told the servant who presented the letter that he would write to your reverence to-morrow. I have inquired at the British Minister's for Mr. Wood & received answer that he is not in Phila. . . . As to Mr. Wood I have published the notification of the sentence for next Sunday. Perhaps it would be better

¹ Balt. Archives, Griffin's Transcripts.

to send me by post the instructions which are to accompany the sentence if Mr. Wood should not have quitted Baltimore before the rect of this.

The following affidavit signed by former Trustees, Young, Operman, and Norbeck was presented the Court to show that Father Peter Helbron was recognized as Pastor by the Trustees in 1794-5.

City of Philadelphia SS.

This day. Francis Jung elected on the Monday after Whit Sunday, 1794 to act in quality of Trustee for Trinity Church in the City of Philadelphia till the Monday after Whit Sunday 1795 and Adam Operman and Daniel Norbeck both elected on the Monday after Whit Sunday 1795 to continue in the same quality of Trustees for the aforesaid Church till the Monday after Whit Sunday 1796 came before me, Hilary Baker, Mayor of the said City and made oath on the Holy Evangelists, that, during the time of their Trusteeship, the Rev. Petrus Helbron was considered and acknowledged by the Board of Trustees as their lawful Pastor and was applied to as such by those of the Congregation who sought spiritual assistance and the exercise of his pastoral functions. And said deponents further declare that they never heard the pastoral authority of the ^{sd} Rev. Petrus Helbron to have been disputed or doubted of from the time of his appointment by the Right Reverend Doctor John Carrol Bishop of Baltimore until the present unhappy and scandalous dissensions commenced.

And further said deponents say not.

FRANCIS YOUNG,
ADAM OPERMAN,
DANIEL NORBECK.

Sworn and subscribed the 28th day of March 1797
before me

HILARY BAKER,
Mayor.

Endorsed: Depositions proving
the Reverend Mr. Helbron to be pastor.

[Balt. Archives, Griffin's Transcripts.]

Father Helbron remained in Philadelphia until August 18, 1799, when by appointment of Bishop Carroll he went to "Sportsman's Hall", Westmoreland County, Pennsylvania, where there had been no resident pastor from the death of the Rev. Theodore Browsers, October 29, 1790,

who, by will of October 24, 1790, had bequeathed six hundred acres of land to his successors for church purposes and over which bequest litigation long continued, resulting in its retention by the Church.

In 1846 Bishop Michael O'Connor of Pittsburgh conveyed the property to the Benedictine Order. It has since been known as St. Vincent's Abbey.

Father Helbron from Sportsman's Hall visited the scattered Catholics throughout all that region, journeying into the State of New York even as far as Buffalo. His baptismal registers shows 578 baptisms up to the year 1808. In 1807 Father Peter Helbron was in Philadelphia, according to a letter of James Oellers to Bishop Carroll dated January 14, 1807, in which he said of "a certain Mr. Helbron," "it seems that the said Rev. Mr. Helbron has come on purpose to this place to be reinstated in our church, but as it luckily happened that the congregation was provided with a better one, which is an example to our holy religion and worthy to be called a successor to that Saint, called the Rev. Mr. Farmer, I expect the Rev. Mr. Helbron will leave this place after the Christmas holidays to go to Lancaster to obtain a Lottery for his congregation, but by all reports he is to remain here to endeavor to bring on a Revolution in our Society as it is currently reported by him, that the present Trustees were only against him and the majority of the congregation in his favour, but he finds himself much mistaken. There may be about four disaffected families in his favour of which the heads have called on me to write your Right Reverence to request to have our worthy pastor removed and to have the Rev. Mr. Helbron replaced which would ruin our whole church and congregation."

On October 8, 1811, Bishop Egan wrote to Archbishop Carroll: "The Rev. Mr. Helbron's advanced age renders it necessary to provide for his assistance" (at Sportsman's Hall).

Although *The Katholische Volkszeitung* of May 15, 1868, says: "On what day, at what place and under what circumstances his death occurred is not known," we owe to the Rev. H. G. Ganss, of Lancaster, Pa., the knowledge of the time, place and circumstances. These show that he died at Carlisle, Pa., on April 24, 1816. He had long suffered with a tumor on his neck. The congregation at Sportsman's Hall raised a subscription to enable him to go to Philadelphia to consult physicians. He came to the city and was operated on. But he got no further than Carlisle on his way home. In the home of Thomas Hagan in that city he died. His will, made ten days before death, bequeathed all real and personal property to Mrs. Hagan in trust for the church at Carlisle.

"He was a real martyr to the ungodly Trustee system, a noble champion of Catholic truth, ecclesiastical discipline and rights, a victim of fanatical persecution." (*Volkszeitung*.)

He is buried in the rear of the old St. Patrick's Church, Carlisle. When the present church was built in 1893, his remains were undisturbed. "The spot is immediately opposite the statue of St. Patrick under the Communion rail," records Father Ganss.

LETTERS TO MR. M. A. FRENAYE.

[From the correspondence of Mr. M. A. Frenaye in possession of our Society the following letters are selected. Mr. Frenaye was the financial agent of the Diocese of Philadelphia under the administrations of Bishops Kenrick and Neumann until the coming of Bishop Wood as Coadjutor, when he took charge of affairs himself.]

JAS. M. DUFFIELD TO M. A. FRENAYE.

Mr. Frenaye.

Dear Sir,

On my return to this city recently after a short absence I learned that the Committee on the Cathedral had sent one of their number to the Quarries.

As I could not learn since the return of this Gentleman the result of the visit I applied to the two principal Quarries for information. They replied that they had not even heard of the visit, nor had they been consulted in relation to the prices!—nor, could they understand the motive for keeping such information from the agent of the joint Quarries.

Your committee of one had not a fair opportunity given him for information since the two largest operations were entirely overlooked, for reasons which they, like myself, cannot understand.

I hope to have the pleasure of seeing you on this subject as soon as my health will permit.

Very respectfully

Dr Sir your obed^t serv^t

JAS. M. DUFFIELD.

Philada July 18, 1849.

JAS. M. DUFFIELD TO M. A. FRENAYE.

Mr. Frenaye.

Dear Sir,

As any testimony tending to corroborate what has been stated in regard to the durability of the Connecticut stone must possess interest to you, I invite your particular attention to the annexed extract.

In the year 1836 the State of Connecticut appointed a Committee to examine all the monuments in the church yards of Hartford and its vicinity to ascertain which material had best withstood the effects of the weather for the purpose of erecting a monument to the memory of the early settlers. After a careful & impartial examination the committee decided on our material over every other & erected a monument 20 feet high of Connecticut stone.

The Tomb stones that had stood so well "190 Years" were of course *inferior stone* taken from near the surface of the earth. The material we now supply is quarried 100 feet lower down & is of course much superior.

I am about issuing an annual circular, & would like permission to say in it that your splendid Cathedral is to be erected of Connecticut Brown Stone?

With assurances of esteem & regard

I am Dear Sir

Yours mo. respy

JAS. M. DUFFIELD.

R. S. V. P.

Philada 24 Feb. 1849.

J. M. D. (Feb. 1849)

EXTRACT FROM THE REPORT OF THE COMMITTEE.

From the Hartford Courant of Dec. 31, 1836.

Some facts of an interesting character respecting the durability of sepulchral monuments have been ascertained

in the prosecution of the above mentioned work. All, or nearly all, the marble monuments of 30 years standing by the effects of the climate & weather were very much decayed, the upper parts of them being decomposed and crumbling to pieces. It was found very difficult to repair such of them as were broken, as they were not strong enough to bear the process of drilling.

A large proportion of the monuments were of the *Connecticut Brown Stone*. Some of these had stood *190 Years*, and were not in the least affected by the weather. Nor had any of this description been injured by the seasons.

JAS. M. DUFFIELD TO M. A. FRENAYE.

Mr. Frenaye.

My Dear Sir,

I am much pleased to learn that you consider it a "fixed fact," relative to the use of Connecticut stone for the erection of your splendid Cathedral.

Your remark concerning the Granite Building in Chesnut St. I properly appreciate, & admit the truth of it—but, my dear Sir, remember that that *heavy* building stands in contrast with a very *light* brown stone one; had the same expense been expended on ours, your opinion might undergo some change.

Where you once see a *massive* specimen, such as your Cathedral will be, of Connecticut stone, I have no fear for the result.

I trust your Edifice may soon rise from its foundations in all its beautiful proportions.

Most respectfully yours,

JAS. M. DUFFIELD.

Philada Mar 3, 1849.

EUGENE CUMMISKEY TO M. A. FRENAYE.

PHILA. AUGUST 30, 1849.

M. A. Frenaye, Esq.

Dear Sir,

I take the liberty of introducing to your notice my Brother who has lately arrived in this country with his family. I called on last Tuesday afternoon to see you, respecting my Brother, but you were engaged at the time, and I did not like to disturb you. My object in calling was to ascertain if you had a man engaged to take charge of the new burial ground over Schuylkill; if not, I think my Brother would be a suitable person to fill the situation, either to take charge of the ground or to farm the balance of the property on shares. Brother is out of employment and is anxious to get something to do. Please do what you can for him. I would call on you myself to day, but my intention is to go to the country this morning.

Yours very respectfully,

EUGENE CUMMISKEY.

P. J. HEDIAN TO RIGHT REV. BISHOP KENRICK.

BALTIMORE, NOV. 28, 1843.

Rt. Rev. Bishop Kenrick.

Respected Sir,

I have just been handed a letter by the Rev. Dr. White from Bishop Spalding in which he (Dr. Spalding) states that you told him you would take 200 copies of the "Catechism of Perseverance" now nearly ready for delivery. You will please inform me what style of binding you want; the work is bound in Muslin at 25 cents, Sheep 37½; of course to subscribers it will be reduced in muslin to 20 cents; sheep 31 cents.

I have addressed you this letter at the suggestion of the Rev. Dr. White, you will please inform me if the work can

be introduced into the schools under your charge, or what prospects there is of it; this information I want for Rev. Dr. Spalding, and if convenient an early answer is desired.

I remain, Rev. Sir, your humble ser^t,

P. J. HEDIAN.

POSTSCRIPT OF A LETTER OF MOTHER ANGELA HARRISON
TO M. A. FRENAYE.

(JULY 28TH '49.)

P. S. I cannot omit informing you of the happy effect of your kind suggestions to us the other day. No time was lost in fixing up an Oratory, on which was placed Our Blessed Lady as Queen and Directress, St. Joseph as Procurator General, *St. Anthony* as his chief Aid, with *seven* Jesuit Fathers as his assistants.

We commenced a Novena immediately and as a proof that our supplications have not been unavailing nor our necessities disregarded; we had an application this morning for the reception of two boarders and another for a day scholar; and though not absolutely engaged we have but little doubt as to their coming.

You see we have profited by your good advice as well as by your many acts of kindness; for which we entreat of our dear Lord to reward you both here and hereafter.

LETTER FROM REV. E. J. SOURIN, S.J., TO M. A. FRENAYE.

FREDERICK, JUNE 18, 1861.

My dear and esteemed Friend:

I have been a longer time without writing than I supposed could so soon pass since my last letter. Our mutual friend, Miss Josephine has placed my last to her in your hands, and thus, in some degree repaired my fault.

This morning between 7 and 8 o'clock, we had another speck of the war now going on around us. The Rhode Island

regiment 1200 men marched through our little city, followed by their cannon and a long train of wagons. How unlike such a sight to a holiday parade of our volunteers, on some bright day through the streets of one of our noble cities. Most of the men were young—from 19 to 27—and while some were sick, the greater number, as far as I could judge, were jaded, and it may be, weary enough already of the hardships and sufferings they must undergo. In the course of the afternoon we met small parties of the Regiment in different parts of our town & now and then received a salute from some stray Catholic among them. They left for Washington between 6 & 7, this evening, and many of them, will probably never see either this or the native town again. The news of to-day, June 19, but too sadly confirms this. The Federal troops have in general but a faint idea of the resolution of the South to dispute every step with them, as some of the cooler Northern journals do not hesitate to remind them. But will they listen? Should we not earnestly, constantly pray that they may at length calmly look down into the gulf into which our once great and happy country is descending and retrace their unhappy steps before deeper ruin for both sides proves the folly of this war. From what I know of the South, I cannot but believe, that even now the war would cease if sufficient guarantee were given that our Northern States would no longer interfere with what the South considers as its peculiar rights and institutions. Peace would again dwell in our land, at least for a time, if like Abraham & Lot, North and South would agree to separate and go, each their way—would to Heaven! we could hope, in a spirit of fraternal affection. But of so happy a termination there is little prospect, though self-interest and the certainty of still wider destruction to their temporal welfare, together with a few more such reverses as they have already met with, will, I strongly believe induce the better

portion of the North, to think seriously, and soon, about peace. It will be one more incident in your eventful life to have witnessed the downfall of one of the happiest and most prosperous governments this world has seen. Truly, my dear and valued friend you must be ready to say with the Venerable Simeon: "Now, dismiss Thy servant, O Lord." & when you consider what strange changes the world has lately undergone on both sides of the Atlantic. Our dear friend Mde. Knight, what must be her thoughts about our affairs? Do you ever now hear from her? More than once I have asked you this question. Do *not* forget to answer, in your next, to me. And if you can give her directions you will greatly oblige me. It must seem like ingratitude that I do not write, and it has been now more than a year since I last wrote to her. Once more, let me beg of you, if it does not incommode you, *not* to forget my request. And also one word about my much esteemed friend Dr. Bryant and his family—please let me know how they all are. It will be some consolation to Mr. Ewing and his truly estimable daughter Elizabeth to know that I said Mass on the 16th, Sunday last for John's happy repose. You may mention it if you think well at the proper moment, and with my respects, say, I will not forget him. To Mrs. Eveline Ewing, his widow, also I beg you to offer my condolence, when you may meet. How are you all at St. John's? Many times does the thought of the Church and its congregation in general so pious and liberal, cross my mind. Truly these last few years have brought about many changes.

Please to give my sincere respects to Rev. Fr. Dunn and his co-laborers at St. John's—and to my old friends, Mr. Quinn Messrs. Repplier's families, Major Bache, Mr. Lopez and family and many others whom I could easily name. I hope Mrs. McCauley and her daughters are well. I am sure whether for North or South she must be very decided

in her judgement of the present state of things. One fact which has lately occurred in Phila. the blessing of a sword &c. &c. is calculated to make a very unhappy impression in the Southern States,—as far as we may judge from what we hear. This I say only *to you*, and do *not wish* you to make any allusion to the matter, or to the Rev. Fr. as it would do no good. We only regret that anything is done, which, when our day of trial and suffering comes, may be easily turned against us. In the mean time, I am sure, you say many a fervent prayer that these days of calamity may soon come to an end, as indeed all should do, who have any idea of the widespread desolation which already begins to show itself in different parts of our country. To St. Joseph after the Blessed Virgin, we cannot offer too many fervent supplications. For years past I am aware you have been devout to him. As your end draws nigh, and as I cannot but feel a deep interest and wish that you may depart *with him* and his *Immaculate Spouse* at your side, I cannot but beg of you more and more to redouble your confidence in him, and also pray for me that I may honor this admirable & most glorious Saint more constantly than I have hitherto done. If before death we can only get rid *entirely* of all self love and confidence in self, our death will be that of the just. Let us pray for each other. Do not forget *doucement*, my request above.

Your servt & friend in Xt.

E. J. S., S.J.

REV. E. J. SOURIN, S.J., TO M. A. FRENAYE.

THE NOVITIATE, SEPT. 4 /61

My Esteemed Friend:

Even if I had nothing particular to say, I feel it is time to send a few lines to my old and dear confrere for so many

years at St. John's. But I have a favor to ask, which if you can obtain for the person concerned, you will oblige a worthy young woman now a member of my congregation. Some money is due to her, for domestic service in the family of our mutual and esteemed friend, Mr. ———. The person's name is Carlin, and I am sure, the debt would have been long since paid if the circumstances of that truly good family were not so sadly altered. However if even a part of the money can be paid, Miss Carlin will be grateful for the remittance, though *en passant* you must judge with what safety money can be so forwarded in these times. Will you have the kindness to attend to this as soon as you may be able? Knowing best how to manage matter of this delicate nature I prefer writing to you and entrusting the affair to your charity.

You see the weeks for traveling have passed away, and I have not left Frederick. My health has been in general better than for many summers past, chiefly because I have at last learned by bitter experience how to ward off sickness by attending to the first symptoms in time, instead of dragging on week after week struggling to perform my duties. I am now convinced that most of us may escape at least severe spells of illness by taking some slight purgatives from time to time. I wish all my friends were of the same notion.

For the last 3 months we have had either a regiment or parts of regiments with us. Among the men, as usual, a fair number of Catholics, and some of them as simple-hearted, well-disposed men as I have ever met. Some of them quite young, run-a-ways from home, and now regretting that they did not know better what they were about when they left their parents' house for a camp. Heaven grant that they may return as free from vice as they appear to have been some months. Up to Thursday last, we had as many as 130 sick, if not more in our Bar-

racks,—not to say any of those sick in the camps around us. The poor fellows, in general, bear their sufferings with much patience. You can judge, I could not easily absent myself from my post.

My aged mother has at length ended her long life of grief and suffering by a quiet death on the 22d of last month. You will pray for her, as also my good friends, the Misses Da Questa. My sincere respects to them, and best wishes for your happiness.

Yr Servant, in Xt.

E. J. S., S.J.

M. FITHIAN TO M. A. FRENAYE.

FULLERVILLE IRON WORKS,
ST. LAWRENCE CO., N. Y., JAN. 7 /61

M. A. Frenaye, Esq.

Dr. Sir,

I had the pleasure of receiving a letter from you last Fall, in which you referred to the Catholic Herald, saying that Mr. Repplier (being now the owner of it) would like to dispose of it.

I wrote you in reply that I expected to be in your city soon after and would call and see you and also Mr. R. but I was so pressed for time when I went to Philadelphia that I only remained there over night, leaving in the first morning train, making it impossible to go to your office.

I now drop a line to say that if I can dispose of my Mills here, I would enter into a negotiation for the Herald, if it can be shown to be in as good a condition as when I left it.

If Mr. Repplier is the sole owner of it, I should be glad to have a line from him, stating how many subscribers there are now—what amount of Printing Materials—what amount he asks for the whole—what terms of payment &c.

Is Dr. Bryant the Editor? If not, who is? What salary is given to the Editor?

I am not satisfied in my present Business here—I am out of my proper sphere.—If I can dispose of my Property I shall seek some other region where I can enter into my old Business.

Please let me hear from you at your earliest convenience.

Hoping that your health is improved & wishing you the compliments of the season

I remain

Very Respy Yrs

M. FITHIAN.

WILLIAM V. KEATING TO M. A. FRENAYE.

Dear Sir,

I have the honor to acknowledge the recpt of your favor of this mornng. enclosing a chk for \$100.

Permit me to express to you my sincere thanks for your kind appreciation of my services to the Seminary; it is certainly an object worthy of the deepest interest of the Catholic community and as one unworthy member of that body it will always be my duty and pleasure to contribute to its prosperity.

May the year 1850 be fraught with every blessing for you, my dear Sir, who have so long proved yourself one of our holy Church's most devoted children, & that your life may be long spared to labour in her behalf is the most sincere wish of

Your obdt. Servt

WILLIAM V. KEATING.

Dec. 26, 1849.

ARCHBISHOP HUGHES TO M. A. FRENAYE.

NEW YORK, OCT. 27, 1861.

My Dear Mr. Frenaye:

I have received your letter of the 23d inst in which you inform me of the death of your Brother. The circumstances attending his demise are very consoling. But the news itself reminds me of the great numbers of those whom I knew and respected in Philadelphia that have been removed from this life since I left your city, causes me to feel almost as a stranger when I visit Philadelphia. In regard to your Brother he was more related to me in many respects than the others. He was oftentimes our guest, especially on Sunday.

I trust that he was prepared for the transition from time to eternity, but I will not fail to offer up the Holy Sacrifice of the Mass for the repose of his soul.

I passed through Philadelphia twice this week—going to and returning from Washington. I went on Thursday—spent Friday in Washington—and returned yesterday, without having stopped either in Philadelphia or Baltimore, for it was necessary that I should be at home to-day.

Believe me, as ever,
Your devoted fd & Sert in Xt.

✠ JOHN ABP OF NEW YORK.

THE RIGHT REV. MICHEL PORTIER, FIRST BISHOP OF MOBILE, ALA., TO MARK ANTONY FRENAYE, ESQ.,
OF PHILADELPHIA.

1846-1852.

[MSS. Letters A. C. H. S.]

Addressed: "M. A. Frenaie, Esquire, Philadelphia."

Postmarked: "Mobile, Alabama, Sept. 11." Postage:

"Paid 10."

MOBILE, SEPTEMBER 11, 1846.

By to-day's mail I am at last sending you a cheque on New York for the sum of seventy-eight dollars, which you were so kind as to advance for the payment of bricks. Pray pardon the delay, which you must attribute to forgetfulness, or, if you wish, to episcopal negligence. Our church progresses but slowly, owing to lack of funds. Good Bishop Du Bourg was right when he said that after the grace of God the most necessary thing in this world is money. The walls, 60 feet in height, will be finished next November, and then we shall be ready to put on the roof. We have read with pleasure that your worthy Bishop is making preparations for his great work. God bless him, and may he not hesitate to draw at sight on Providence! My respectful greetings to his Lordship and to Messrs. Gartland and Sourin.

Your very grateful servant,

✠ MICHEL PORTIER,

Bp. of Mobile.

Mr. M. A. Frenaie,
Philadelphia.

 THE BISHOP PORTIER LETTERS.

II.

MOBILE, OCTOBER 5TH, 1846.

We are unfortunate, my dear friend: the bricks that you bought for us have been lost. We, however, are not the losers, since the contract was that they should be in Mobile before the time we needed them. Will you then have the goodness to make a second purchase similar to the first and draw upon me for the payment? Please do all you can to hurry the shipment as our need is very urgent.

Your grateful servant and friend,

✠ MICHEL,

Bishop of Mobile.

Mr. M. A. Frenaye,
Philadelphia.

III.

MOBILE, SEPTEMBER 21ST, 1852.

I am sending you, my very dear friend, the title deeds of your property at Demopolis as they were drawn up by our good G. N. Stuart (?). I advised him to do it in a way that would give me full liberty. This is what I propose. I shall get the Catholics to buy a lot in a central location, and then I shall apply the amount of the lots, that you so generously gave, to the building of a church under the title of St. Mark. I shall direct that prayers be offered for the worthy founder, and an annual service if you decide to leave this world,—something that I am far from desiring because you do so much good here and set such a fine example—all for eternity!

Adieu.

Your devoted servant,

✠ MICHEL, *Bp. of Mobile.*

Mark A. Frenaye,
Philadelphia.

ARCHBISHOP HUGHES TO GOVERNOR SEWARD. ON THE SCHOOL QUESTION, 1842.

“DESTROY THIS AS SOON AS READ.”

The controversy and political contest in New York during the administrations of Archbishop Hughes and of Governor Seward concerning the School Question is of common knowledge and therefore not necessary for especial introduction now. Suffice it to say that at the session of the New York Legislature early in 1842 a bill was introduced placing the Public Schools of New York City in the same position as the provision of the General Act required all Common Schools. It passed the House in March by a vote of sixty-five to sixteen. In the Senate it incurred more opposition. The following letter of the Archbishop written to Governor Seward at this time is a copy of the original in the autograph collection of the late Charles Roberts, now at Haverford College, Haverford, Pa., to which institution it was bequeathed.

NEW YORK, MARCH 22, 1842.

Dear Governor

I congratulate you with my whole heart on the triumph which *you* have gained over false friends & ferocious enemies in the passage of a Bill which adopts your views and vindicates them under slightly disguised language! It rarely falls to the lot of a public man to see measures which his political friends were too blind or too obstinate to discover & support, carried out by the very opponents of his policy. This is not quite spontaneous on their part. The

less their merit & the greater yours. It only shows to the universal lookers-on, that they are honest from *interest*, while you were so from *principle*.

This moment I have learnt from Mr. Dury (?) that the Bill passed the assembly by a majority which almost constitutes unanimity. Of its fate in the Senate it is impossible for me yet to speak. But this I may say to you that the friends of the Bill here, as far as I can understand, are determined to go on in their purpose of self-protection, *as if nothing had happened*, until it shall have passed the other branch of the Legislature. I regret one report which seems to be industriously circulated here, viz. that only *one* loco-foco voted against it, whilst scarcely one whig voted in its favor. I regret this for its effect—for there is but little disposition to thank the Locos, whilst there would be every disposition to be grateful to the others, on account of their disinterestedness. I wish this had been otherwise. And in the Senate especially, I should rejoice for both the past & the future if it should be able to number Whigs as well as others among its supporters. The school Bill is not at an end yet. It has taught our people a lesson which their former leaders are sorry they ever learnt. And if the other party should not shut the door against them, they will remain as they now call themselves—"independent"—even after the bill shall have been carried. I told you long ago, that the magic wand was broken, and the whigs *alone* can restore its power in the hands of their opponents. The time is coming when the whole country shall know, to whom the people are *really indebted* for the restoration of their long perverted rights. I should be glad that our people should never have occasion to rally on their own strength, but rather that they should by individual predilection be found divided (?) on every question on (?) which good & wise men may happen to differ. The last chance, as to this effect in connection with the present

question is now in the hands of the Senate—and I sh^d be quite disappointed so far if opposition should be the course of the minority. It would throw our people en masse back into the faithless arms that have embraced & wheedled them so long.

I know not how far the suggestion may be violation of propriety—but if it be, I throw myself on your indulgence—that you & Mr. Weed, and other friends true & tried, “through evil & through good report,” should use your influence to bring out friends of justice and equal rights on the Whig side as well as the other of the Senate. Should this not be the case, a great deal of the *moral effect* of the measure will have been lost. And the clamor of repetition in favor of one side, and against the other, will become too vehement for the voice of truth. *It is believed*, that the Locos are acting from necessity & against their will. No such imputation could be thrown (?) in (?) the opposite side of the house. And therefore, I should (?) be (??) exceedingly glad, for many reasons if it found friends where the majority would wish it to encounter only opposition. I should be glad to have a close test of the sincerity of the Locos in the Senate, and to see the undivided responsibility of its rejection cast on them.

It is not precisely the Bill we should like. But it goes so near it that we shall be willing to give it a fair trial. And at all events its passage is a triumphal monument of the wisdom & integrity of those who stood by the measure in the darkest hour of its fortune. May I ask of you the favor to destroy this as soon as read. I am

with devoted attachment

Your friend & sert.

✠ JOHN HUGHES, Bp. &c.

His Excellency Gov^r Seward.

His Excellency

Gov^r W. H. Seward

Albany, N. Y.

The copyist makes this note :

[This letter is copied exactly as written except in one or two places where a word was crossed out by the original writer. The question marks are put where some words are not quite clear because the paper is worn.]

The Bill was passed by the Senate. Governor Seward wrote Bishop Hughes that he agreed with him that this was "fortunate," "since, notwithstanding the ill grace with which that measure was adopted, and the offensive and grudging spirit which marks it, the proceeding is an acknowledgment of the vices of the old system and its unequal operation. It is, perhaps, not unfortunate that the Bill has, quite, unnecessarily, been rendered so obnoxious that the public attention will still be directed to the subject. Every stage in the history of this strange controversy increases the strength of those who demand reform and the weakness of those who cling to error, lest the good connected with it may be lost."

The Ward Schools established under the provisions of the new Act took the place of those formerly controlled by the Public School Society; and the Society itself, a few years afterwards, having made over its effects to the city authorities, quietly went out of existence.¹ The favorable attitude of Governor Seward towards the claims of Catholics, and his friendly association and co-operation with Archbishop Hughes probably cost him the Presidency of the United States.

Colonel A. K. McClure, of Philadelphia, in his *Recollections of Half a Century*, relates that at the Chicago Convention, in 1860, at which Lincoln was nominated, Seward, was "confessedly the leader of the Republicans in 1856," and would in 1860 have been nominated but for "the one insuperable obstacle to his success." "It was Seward's at-

¹ Hazzard's *Life of Hughes*, p. 251.

titude on the School Question when Governor of New York that made his election impossible in 1860. He was a man of liberal ideas and positive convictions. . . . Considering the political conditions which prevailed in 1860. . . . Seward was an impossible candidate for President, if the party hoped to battle for success. . . . Had Seward, the most beloved and most generally desired candidate for the Presidency, been nominated, the American organization in Pennsylvania and Indiana would have been quickened into renewed activity and increased power, and would have polled a vote in each State largely in excess of the majorities received by Curtin and Lane [in Pennsylvania and Indiana]. The obstacle to Seward's success was so plain when frankly presented that none could misunderstand it, and even the most devoted friends of Seward were compelled to confess the force of the objections presented. The school agitation of twenty years before had been forgotten outside of New York, and by very many in that State, until it was brought up afresh as a danger signal at Chicago." [p. 219.]

THE REV. DR. JOHN BURKE APPLIES TO
BISHOP CARROLL FOR ASSIGNMENT
IN THE UNITED STATES.

In the Archives of Baltimore Case 2, D, are the following letters addressed to Bishop Carroll by the Rev. J(ohn) Burke of the Ursuline Convent, Cork, Ireland, applying for employment in this country. Transcripts of the letters are in our Society: Case 2, D.

My Lord

I hope you will excuse the liberty I take in troubling you with this letter. I write it, because I have been told by many that you have a great scarcity of missionaries in that part of the world and that I could do more good there than can be well done here at present, where we have rather a redundancy of them. Should this be the case, I beg leave to offer myself in that quality; and I flatter myself that I could bring you every necessary recommendation. In the meantime it will not be amiss that I should observe to you that I have finished the usual course of studies in Paris, where I have taken degrees, and been Superior of the Irish College for nine or ten years, before the Revolution, that since my arrival in this Kingdom, I have principally resided in this city of Cork, of which tho I am not a native, nor even of the Diocese, yet I have laboured as hard as I could to instruct and edify—that I have now a sufficient number of sermons and instructions prepared—drawing towards the conclusion of my forty-sixth year—& thank God strong and in good health. I would not be afraid to undertake preaching and exhorting every Sunday and Holiday in the year, if God spared me health, as I am in the

habit of doing in this city—the only thing I would fear is riding far, which I am not used to. If in such circumstances I could be pleasing to your Lordship I beg you will favor me with a few lines by return Packet and I shall make every effort to conform thereto, as soon as possible. In the meantime I remain with the greatest respect,

Your Lordship's

Most Humble and Obedient Servant,

J. BURKE.

Cork, April the 23d, 1796.

Bishop Carroll received this on August 28, and answered it September 1. But the reply had not reached Father Burke by November 1. So he again wrote to the Bishop as follows:

My Lord,

I took the liberty of writing to you in the Month of May last, on a subject which I had for some years in contemplation and which I cannot still get out of my mind—and that subject is my desire of going to some one of the American Missions—and as I have not been favoured with an answer from you, I conclude that my letter (tho' I sent it by Post) must have miscarried, and hence that it is necessary to write to you a second time. Permit me then, my Lord, to take that liberty, and again to offer myself. I have no other motive, you may depend, than the greater honour and glory of God and because I am told I could be far more necessary there, than here, where we have even a redundancy of missionaries, since the beginning of the French Revolution.

M. Revd. Dr. Carroll, it will not be improper to observe to your Lordship, that I was one of the Superiors of the Irish College at Paris, from the year 1780 till 1789 when the Revolution drove me, like many others away—that since that time I resided in this city where I have laboured

to the utmost of my power—and I hope not laboured in vain, as, I flatter myself, will be signified in the testimonials which I shall bring you—that I have sermons and instructions for every Sunday and holiday in the year; and adapted, as much as I could, to the present times, which indeed are bad and require our utmost exertions—and that I am strong, thank God—and able to labour—being in my 47th year. Mr. Thayer knows me very well—and Doctor Caffrey—as does Mr. Barry, to whose care I address this letter—and if any of my much respected friends, the ex-Jesuits come from Paris to Baltimore, they also are acquainted with me—for I was very intimate with many of them.

I could bring another clergyman along with me—a man of superior talents, an excellent preacher, and perfectly qualified to teach either Theology or Philosophy—if encouraged. He is about ten years younger than me. I shall await with impatience for your answer—and remain with the greatest respect

My Lord

Your most Hble and obedient Servt

JOHN BURKE.

Ursuline Convent, Cork

Nov. 1, 1796.

(Endorsed by Bishop Carroll)

“Ansd. March 2 1797. Accept his services & those of his friend. One of them probably will be stationed at N. Y., the other at Albany. Advise them to take passage to N. Y.”

The Rev. John Burke in 1799 was one of the priests at St. Mary's, Philadelphia. His first baptism is recorded March 22, 1799, the last on September 2, 1799. He died of the yellow fever, September 17, 1799, and was buried the same day “near the altar” of the “old chapel” of St.

Joseph's, "near which the bodies of three other martyrs to their duty in the same disease, the reverend, the good, the pious Flemming, Grassl, and Ennis, lay united in death." He was habited in a "close cassock with rows of small buttons extending to the knees; on his head was the square velvet cap of the presidency of the College where he was Superior; around his legs and feet were wrapt fine linen and from his neck hung a particular vestment of the priesthood. His hands were crossed over his breast and tied in imitation of the ligature which bound the hands of his Redeemer. His silver, unshorn beard contrasted with the flowing flaxen locks which loosely were displayed on the neck and shoulders forming an object worthy of the mild pencil of the inspired and inspiring Guido.

"The coffin was black, with a cross of white on its whole length. He was placed in it by us all. It was deposited in the grave.

"No solemn organ pealed to the sacred roof with holy requiem; no mellifluous choir chanted the heart-moving *De profundis*—the silence was interrupted only by the dropping of the earth upon his body, re-echoed by the cloistered walls and the sobs and sighs of his faithful attendants."

So wrote Thomas Lloyd, the stenographer, Father of American Shorthand Reporting and reporter of the first House of Representatives of the United States. A. C. H. *Researches*, 1900, p. 65.

On Saturday, May 26, 1838, while demolishing the old chapel of St. Joseph's to prepare for the building of the present church, the diggers found near the altar the skeletons of three priests. On the skull of one remained a velvet or silk cap, though the coffin and all else but the bones had disappeared. This was then supposed to be the remains of the Rev. Ferdinand Farmer "who was buried about 1795," as states the record made by Joseph Donath, Sec-

retary of the building committee. Father Farmer died in August 1786. As Thomas Lloyd expressly states that, when the Rev. John Burke was buried, "on his head was the square velvet cap of the Presidency of the College where he was Superior," it is safe to conclude that the skeleton found in 1838 was that of the Rev. Dr. John Burke. It was reinterred with the others under the altar in the basement of the church.

“POPE” OF “ROME” ON THE “TIBER.”

On 13th May, 1664, the Colonial authorities of Maryland issued to Francis Pope a patent for a tract of land of 400 acres situated on “Tiber” Creek which he named “Rome.” This tract fell within the lines of the present City of Washington. The Capitol is situated on or near it. Mr. Pope evidently had a desire to be the “Pope” of “Rome” on the “Tiber.”¹

J. Fairfax McLaughlin in *The United States Catholic Historical Magazine*, for 1887, p. 406, gives the date of the patent as June 5, 1663, saying: “Francis Pope once owned the land where the Capitol stands. His farm extended from Capitol Hill over to the eastern branch of the Potomac. The patent, as I remembered it, runs thus: ‘June 5, 1663, Laid out for Francis Pope, of this province, gentleman, a parcel of land called Rome, lying on the east side of the Anacosti River and running north 200 perches to the mouth of a bay or inlet called Tiber.’”

“Francis Pope, the patentee of 1663, was quite a character in the early days of the Province. Being named Pope he thought fit in a humorous vein to call his farm Rome and the little stream that ran through it Tiber.”

John Pope in the year 1702 made his last Will, and devised his Real and Personal Estate in the Manner following

Viz. I give and bequeath to my loving Brother Robert Pope (if living at my decease) The Sum of ten pouns Sterling, to be paid by my Executors within convenient

¹ Hugh T. Taggart, *Records Columbian Hist. Soc.*, II.

Time after my decease. But if my said Brother should not be then living, my Will is, that my said Executors pay the said Sum of ten pounds to the next Heir of the said Robert Pope, and to him or her to hold and enjoy forever—

All the rest of my Estate both Real and Personal, I give and bequeath to my dear and loving Wife Margaret Pope, and to her Heirs and Assigns forever—But if it should so happen, that my said Wife marry or depart this Life without any Disposition of the said Estate, Then my Will is, that after my said Wife's decease, the same shall go and descend to my Daughter Frances Ungle, and to the Heirs of her Body begotten or to be begotten forever; and for want of such Issue, then I give and bequeath the same Estate to my aforesaid Brother Robert Pope near Bristol in the Kingdom of England, and to his Heirs and Assigns forever—

Margaret Pope never married, But sold part of the Real Estate and mortgaged the Rest—

1 Quer. What Estate did Margaret Pope take by the Will, an absolute or a qualified Fee simple?

2 Quer. Is the Limitation over to Frances Ungle, good by Way of Executory Devise, or could it take Effect . . . under the Circumstances above-mentioned?

[Margin of MS. badly mutilated.]

The first part of the devise being to Margaret Pope her Heirs and Assigns and [] Limitation over to Mrs Ungle depending upon the Contingent of Mrs. Popes marrying or dying without making a disposition of the Estate, I take it to be clear, that Mrs. Pope took an Estate in fee-simple in the Lands, determinable upon her dying without making a Disposition of [—] Estate—

The devise to Mrs. Ungle is good by way of Executory Devise [] as to all those Lands Mrs. Pope has not disposed of; But as Mrs. Pope sold Part of the Lands (which I suppose to be in fee, and that the Conveyances are

good) and mortgaged the rest; the only Question seems to be, if the mortgage is such a disposition as will satisfy the Words of the Will, and prevent the Operation of the Devise to [Mrs.] Ungle. This will greatly depend upon the Nature of the Mortgag[e] and the Circumstances attendant thereon. If the Mortgage convey[] a Fee-simple in the Lands, under a certain limited time to [] deem, and there was a Breach of that Condition, and Mrs. Pope did never redeem the Lands, but suffered the Mortgagee to enter [] hold them or to sell and convey them; then I think the Mortgage [] such a Disposition as will satisfy the Words of the Will, and will p[re]vent the other Devisees recovering the Lands at common Law, for by the Breach of the Condition in the Mortgage, the Mortgagee's Estate at Law becomes absolute, and altho' the Right of Redemption be inherent in the Land, 'till the Equity of Redemption is forecl[osed] and the other Devisees may in a Court of Equity have Right to re[] yet, until they obtain a decree for that purpose, they cannot recover in a Court of Common Law—

CHA GOLDSBOROUGH
Feby. 26th, 1763.

[Endorsement]

Copy of

CH: GOLDSBOROUGH Esqu.

his OPINION on

JOHN POPE'S WILL 1763—

Upon the Will of John Pope—

Q. What estate had Mrs. Pope in the Land called Rome, under the Will of her Husband John Pope?

Q. Was the Act of Sale of part a Mortgage of the Residue of the real estate by Mrs. Pope such a Disposition as would prevent the Limitations ever from taking effect?

Q. What estate has Mrs. Ungle in the Land? She was Frances the Daughter of Jno. Pope mentioned in his Will.

These Q.s. being a good deal involved in each other I will consider them together.

Mrs. Pope had undoubtedly an estate in fee-simple in the Land called Rome under the Will of her Husband; the Limitation being expressly to her and her Heirs and Assigns forever. The only Doubts that can arise in the Case, I apprehend, are whether the Limitations over to the Daughter and Brother of the Testator are such as the Law would allow of: and if they are such, then whether the Acts done by Mrs. Pope in her Life time would prevent those Limitations from taking effect.

It is a principle in the Law of England that no Estate can be limited after a fee-simple; for when a man has given the whole fee-simple in his Land to another, he has given all that he himself had, and therefore can have nothing left to dispose of. Another Reason, founded in the Policy of the Law, is that should a Limitation after a fee-simple be allowed of the Conveyance would be a Perpetuity, that is, an Estate unalienable tho all Persons interested in the estate should join in the Conveyance; and because it is for the publick Interest that all estates should be alienable, by some means or other, the Law does not permit a Perpetuity to be enacted by any mode of Conveyance whatever. But this Principle is subject to this Qualification—That a Limitation may be made after a fee-simple which is appointed to cease or determine upon a future Contingency which must happen, if at all, within the Compass of a Life—or Lives in being and twenty one years after. To illustrate this by Instances—A. devised Land to B. and his Heirs forever; but if B. dies without Heirs, Limitation over to C. a Stranger: The Limitation over is void; for if it should be allowed to be good the Conveyance would be that the Estate of B., altho a fee-simple, would be forever unalienable; for no man would purchase an Estate which might determine the next day by the Death of the vendor

without Heirs, in Consequence of wch the Person to whom the Limita over was made might recover the Land from the Purchaser. But if A. devises Land to B. and his Heirs for ever; and if B. dies in the Lifetime of C, Limita. over to C. this Limita is good—for altho the Law dos not allow of a Limita. that would create a Perpetuity i. e. would render the estate forever unalienable, it does in Compliance with the Will of a Testator permit a Limita. which will make the estate unalienable for a short Time only. As in this Case, until the Event upon which the Lima. over depends dos happen, or until it becomes impossible to happen the Estate of B., altho it be a fee-simple is unalienable; but this Impediment to Alienation must necessarily determine within the Compass of B's Life or immediately upon his Death, for if B. dies before C. his Estate is determined and C. takes the Land. If C. dies before B. it is then become impossible that the Event upon which the Lima. to C. depended can never happen, so that B's Estate is thereby discharged of the Limitation over and is consequently alienable. There are Cases when the Judges have allowd of such Limita. after a fee—upon a Contingency that must happen within the Compas of a Life or Lives in being and twenty one years after, but I do not know that it has ever been carried farther. I have been thus full upon this Subject (which is well understood by every Lawyer) to the end that what I shall say relative to the present Qu. may be the better understood by such as are not Lawyers.

With respect then to the present Case—I am of Opinion that the Limita. over to the Daughter of the Testa. and the Heirs of her Body after the fee-simple devised to his Wife—was good in its Creation; for it depended upon Contingys which either must happen or become impossible to happen within the Compas of her Life or immediately upon her Death—If she married, that must be in her Life-time, and in that Event the Estate went immediately to the Daughter.

If she made a Disposition of the Estate, this too must be in her Life time, and by this it would become impossible that the Contingency of her dying without any Disposition of the Estate could ever happen, and thereby the Lima. to the Daughter would have been defeated. And it is not materl. of what nature the Contingency, upon which the Limita over depends, is; it is only necessary that it be such as must happen or become impossible to happen within the Time allowd by Law. If under the Circumstances of the Case the Limitation to the Daughter took effect, she had an Estate Tail, and then the Limita to the Brother would be a good vested Remainder in fee depending upon the Daughters Estate Tail. It remains, therefore, to consider in the next place—Whether the acts done by Mrs. Pope in her Life-time, her Disposition of the estate in the manner stated, were such as defeated the Limitation to the Daughr, and prevented that from taking effect, whereby the Lima. to the Brother woud consequently and necessarily be also defeated?

In order to consider this Qu. fully I will premise—that the Word *Estate*, when used in a Will, may signify either the Subject or thing devised—or the Testators Interest in the thing devised—or it may signify both the Subject and the Testators Interest in it, according to the Intention of the Testator in making use of the Word. Testator devises “all his real Estate”—here the word estate signifies both the Subject and the Testors Interest in it, and a fee will pass if he had a fee. He devises Black Acre and “all his Estate therein”; here the Word Estate signifies his Interest in Black Acre, for he himself has distinguished between the Subject devised, and his Interest in it. So in the present Case the Testator devises to his Wife “all his real Estate to her and her Heirs and Assigns forever.” It is apparent that by the Words “real Estate” he here meant nothing more than the Subject devised, because he has sup-

eradded Words of Limitation to define and point out the Interest he intended she should have in it, which would have been useless and superflous if by the Words real estate he had meant his Interest in it as well as the Subject devised. This is rendered still more plain, if it be possible, by the Words of Limita of estate used in the Devises over to his Daughter and Brother in which the Language is "if my Wife marry, or depart this Life without any Disposition of the *said* Estate, then my Will is that after my said Wifes decease the *same* shall go and descend to my Daughr Frances and to the Heirs of her Body begotten etc. and for Want of such issue I give and bequeath the *same* Estate to my Brother Robert Pope and his Heirs and assigns forever." I take it to be a good and true Rule that the same Word used in different parts of a Will shall have the same meaning; if it may, Consistent with a reasonable Construction of the Will. Taking, then, the Words "real Estate" in the Devise to Mrs Pope to mean, in the Intention of the Testa. nothing more than the Subject devised, the Will may be read thus. "I give my Lands and other real estate to my Wife Margaret Pope and her Heirs and Assigns forever; but if she shou'd marry or die without any Disposition of the sd Lands etc My Will is that the same (Lands etc.) shall go and descend to my Daughr Frances and the Heirs of her Body etc. and for Want of such issue I give and bequeath the *same* (Lands) to my Bror. and his Heirs etc.—This a very natural Construction of the Will, and what the Testor may very well be presumed to have intended. Whereas if by the Words "real estate" in the Devise to his Wife the Testa. wants his Interest in as well as the Subject itself devised, the Will must be read thus—I give to my Wife the fee simple of my Lands and other real estate to her and her Heirs etc. but if she marry, or depart this Life without any Disposition of the *said fee simple* my Will is that the *same* (fee-Simple) shall go and

descend to my Daughr and the Heirs of her Body, and for Want of such issue I give the *Same* fee-simple to my Brother and his Heirs etc.—Now this reading would be incongruous, because it would make the Testator say that his Daughter should have an estate of fee simple, intail; a Construction which nothing but the Necessity of the case could justifie; but there is no such Necessity in this case—for taking the Words real estate to be in the Intention of Testator a Description of the Subject devised, the whole Stands Consistent.

I have endeavoured to prove that by the Words real estate in the Devise to his Wife Testor intended nothing more than a Description of the Subject devised—that they stand as Synonymous with Lands, Houses etc. and must have the same Construction throughout the Will. If I am right in this I think it will follow that the Acts done by Mrs. Pope in her Lifetime were such as would effectually defeat the Limita. over to the Daughter and Consequently that to the Brother, and prevent their ever taking effect.

As Mrs. Pope did not marry again that Contingency may be laid out of the Case; no Question can arise upon it and I conceive also that there can be no Doubt but the Limitations over were defeated as to that part of the Lands which she *Sold* (by which I understand a Conveya of her whole Interest therein) The only Qu then will be when the Mortgage was a Disposition within the Intention of the Testator? The Testator intended that the Lands should go to the Devisees over, in Case those Limitations took effect, in the same Plight and Condition in which his Wife took them; therefore the Limitations depend upon her dying without *any* Dispotion [sic] of them.

AMERICAN CATHOLIC HISTORICAL NOTES.

ONLY THREE.

In August 1797 there were only three "Papists" in Kent County, Maryland, namely, Edward Mackdonnall, Tho. Collins, and James Bruard.

NONE.

In Prince George County there was "neither Papist, Priest, Lay Brother, Parish Church nor Chapel." (His. Col. P. E. Church in Md., p. 23.)

OUR HISTORY "NOT YET WRITTEN."

The history of the Catholic Church in America has not yet been written except in the most fragmentary manner, and yet it would be of great benefit to us all to have a more intimate knowledge of the illustrious deeds of the men and women who have preceded us in the Faith. (Dr. L. F. Flick, 1893.)

The Wisconsin Historical Society has a copy of a pamphlet issued in London in 1824, entitled: "An account of the Progress of the Catholic Religion in the Western States of North America." It is probably by Father Badin.

THE ABNAKIS AND FATHER RALE.

In Collections of the Maine Historical Society, Volume VI, published in 1859, are two papers on the Abnaki Indians, one by Mr. Frederick Kidder, the other by Father Vetromile.

Criticisms on these contributions to the history of these Catholic Indians may be read in the Historical Magazine, Volume IV, p. 30, 1860. It states the proper spelling of

the name of the priest who attended these Indians is "Rale"; he "wrote clearly and distinctly, *Seb. Rale*, without *S* and without accent, circumflex or acute."

The bell of Father Rale's chapel at Norridgewock where he was in 1724 massacred by the English is in the possession of the Maine Historical Society at Portland. It was found in 1808 under a decayed hemlock where it had been concealed. (Baxter's *Pioneers of New France*, p. 40.)

Father Rale's iron chest is also with the same Society. His Indian dictionary is in the Library of Harvard College.

THE FIRST NATIVE AMERICAN PRIEST—AN AUGUSTINIAN.

The First Native North American priest was an Iroquois Indian ordained about 1650. He had been captured when a child, taken to Spain, received into the Augustinian Order, became a priest and was noteworthy for his learning. (Du Creux's *Historiae Canadensis seu Novae Franciae. Libri decem*. Paris, 1664. Quoted in *Records, A. C. H. S.*, I, 46, note.)

FATHER WHITE'S INDIAN DICTIONARY.

At a meeting of the Maryland Historical Society, June 3, 1858, the Corresponding Secretary read a letter from Mr. Alexard, who had been commissioned to obtain from the Propaganda at Rome a copy of the Indian Vocabulary said to have been deposited there, the work of Father White, one of the first Jesuit missionaries in Maryland, expressing his regret that the work was not to be found. (*Hist. Mag.*, II, 239, 1858.)

AN UNPLEASANT CONTROVERSY.

Thomas Gerard lived at Masthotick Creek, the southern border of Westmoreland county, Virginia. Like the Brents he had been prominent in the province of Maryland. He was the brother-in-law of Justinian Snow, the first factor of the Maryland province, called by a Jesuit journalist of

the period "an obstinate heretic"; while Gerard professed to be an adherent of the Church of Rome. He was a physician and privy councillor of Maryland, but in 1658 had an unpleasant controversy with a Jesuit missionary, named Fitz Herbert, who threatened to excommunicate him because he did not bring his wife and children to church, and Fitz Herbert also reported that he had "beaten an Irish servant because she had refused to be a Protestant or to go to Prayer with those of his family who were so." (Neill's *Virginia Carolorum*, p. 256.)

THE FIRST AMENDMENT.

The clause of the United States Constitution that "no religious test shall ever be required as a qualification to any office or public trust under the United States" was introduced by Charles Pinckney, of South Carolina. He also proposed that "The Legislature of the United States shall pass no law on the subject of religion nor touching or abridging the liberty of the press"; but it was not adopted. Yet in the first Congress under the Constitution Nicholas Gilman, of New Hampshire, proposed the amendment, now the first to the Constitution, and it was adopted by the States. (Rev. A. A. Lambing in *Researches*, II, 121-127.)

SOUGHT A GERMAN FOR DIRECTOR.

When in 1787 the Rev. John Carroll, Superior, projected an "Academy for the Education of Youth", which two years later became the Georgetown College, he wrote Father Charles Plowden, S.J., of London, that he could not "indulge the happiness" of having him come to be its director, but he wished to obtain "Mr. Kemper", a nephew of Father William Wapeler, the Founder of the German Catholic Missions in Pennsylvania, who, "having devoted so many of his labors to this country, may be a motive with the nephew to sacrifice his own labors to the perfection of the work begun by the former."

FATHER DE LA VALINIÈRE.

“ R ”, a correspondent of *The Historical Magazine*, Volume IV, January, 1860, p. 57, in a list of early printed American Catholic books, notes: “ De la Valinière, Vraie Historie, Albany, 1792.”

Who was “ R ”? What has become of that book? Years of search have not brought a copy to the surface. Father Valinière's life may be read in Griffin's *Catholics and the American Revolution*, Vol. I.

FATHER CARROLL'S CHIEF REASON FOR RETURNING TO AMERICA.

The Rev. John Carroll, writing to Rev. Charles Plowden, London, February 20, 1783, concerning the possible early restoration of the Society of Jesus, said: “ The spirit of irreligion, etc., which now prevails is an obstruction to the restoration of the Order. Add to this that the re-establishment, if otherwise probable, would be opposed by the united voice and vote of all those plunderers, who have enriched themselves with the lands, the furniture of the colleges, the plate and treasure of the churches and sacristies. I can assure you, that one of my strongest inducements to leave Europe, was to be removed not only out of sight, but even out of the hearing of those scenes of iniquity, duplicity and depredation, of which I have seen and heard so much. This long war, which has waged between our western Continent and your high-minded island, at the same time that it deprived me of the pleasure of hearing from my friends, has at least afforded me this consolation, that I have not been mortified with the recital of the rapines, with the defamation and insults, to which those I love best have been exposed.” (Hughes, *Hist. S. J. N. A. Doc.*, I, pt. II, 608.)

A SCOTCH CATHOLIC SCHOOLMASTER.

Daniel Robertson, a Scotchman, a good scholar and a Roman Catholic, was schoolmaster in Virginia and taught James Madison, who became President of the United States. (Bancroft's *Hist. U. S.*, ed. 1852, p. 136.)

GENERAL LAFAYETTE AS SPONSOR.

General Lafayette on his second visit to the United States in 1824-5 was in Pittsburgh, Pa., May 30-June 1, 1825. While there he stood sponsor at St. Patrick's Church for Gilbert Lafayette Beelen, son of Washington and Sara Fetterman. The entry in baptismal register was made on June 4, by the pastor, the Rev. Charles B. Maguire this way: "He was received from the font by General Lafayette, e fonte susceptus a Generali la Fayette." (Lambing's *Researches*, II, pp. 17, 80.)

FREE MASONS.

The regulations given by Archbishop Carroll, Bishops Egan, Cheverus, and Flaget after their consecration in 1810 regarding Free Masons prescribed that priests were not to administer the Sacraments to Free Masons unless they promised "to abstain from going to their lodges and professing themselves to belong to the Society."

THE "POTOMAC" WAS THE "ST. GREGORY."

The Potomac River was "named after St. Gregory," says Father Andrew White in his "Narrative of a Voyage to Maryland."

THE SLAVE OF ARCHBISHOP CARROLL.

Archbishop Carroll had a "black servant Charles" held as a slave. By will he bequeathed Charles to his nephew Daniel Brent of Washington City, but directed that Charles should be manumitted within one year after his death unless he had previously freed him. His will advised Charles to settle near his friends in Washington and to make "a

prudent use of his emancipation." He ordered fifty dollars for wardrobe to be given Charles for his faithful service.

PRIEST BROTHERS OF PURITANS.

The Rev. John Davenport, the founder of New Haven, Connecticut, a Puritan, was brother of a Catholic priest, a Franciscan friar and Superior of the English Franciscans.

The brother of Goffe, one of the three regicides of Charles I, was a Catholic and the Superior of the Paris Oratory. (Rev. T. J. Shahan in *U. S. Cath. Hist. Mag.*, II, 153, 274, 1888.)

THE OLD HOLY CROSS CATHEDRAL OF BOSTON.

In September, 1860, the "good old Cathedral of the Holy Cross" in Franklin Street, Boston, "the first Catholic Church and the first Catholic altar of New England," was demolished "as an unavoidable necessity, demanded by the progress of commercial activity," as was declared by Bishop Williams. In his address at the last services he stated: "The early archives of the church remain yet unblotted and entire. There we read the list of all its benefactors, and in this list is found the names of nearly all, if not all, of the merchants and gentlemen of Boston, who were at the time prominent in the Society of the town. There too are inscribed as benefactors two Presidents of the United States and two of the most illustrious signers of the Declaration of Independence." (*Irish Pictorial*, Boston, Sept. 29, 1860, Vol. II.)

"A Lament for the Church of the Holy Cross, in Franklin Street, Boston," appears in the same publication. It was "written by a lady of Charlestown."

SAND FROM KOSCIUSZKO'S TOMB.

In 1850 Professor Francis Lieber, of South Carolina, presented to the Washington National Monument Committee a box of sand from the tomb of Kosciuszko at Cra-

cow, as "an humble tribute to the monument erecting in honor of Washington." The sand was, when used, "mixed with the mortar which is to cement some blocks sent by the States where Kosciuszko fought." (*Catholic Herald*, July 18, 1850.)

THE QUEEN OF MARYLAND.

Maggs Brothers, dealers, of London, in Catalogue No. 258 for 1910, offered for 45 shillings a letter of Henrietta Maria, Queen Consort of Charles I of England, written to Pope Alexander VII dated 18 January, 1657. On it is "a long endorsement in Italian probably in the hand of the Pope." In this letter the Queen expresses to the Pope her gratitude for his endeavours in her behalf.

(*Trans.*):—"Most Holy Father—I do not wish to delay conveying to your Holiness my very humble gratitude for the grace accorded to the Abbé of Montegn, whose merit as regards the Catholic religion would satisfy the piety of your Holiness. Apart from my thanks, I do not doubt that this grace will greatly benefit the Nation, and my sentiments will be in proportion to the desire which I shall always conserve towards God, so long as it pleases him to bless me in this state of being unable to do anything else," etc.

Autograph letters of Queen Henrietta Maria are exceedingly scarce—She was most active during the Civil War, and on visiting Stratford-on-Avon was entertained by Shakespeare's daughter.

Maryland was named in her honor. She died in August, 1669.

"SCRUTATOR" LIED.

In 1849 Gardner Jones became a Catholic, being received into the Church by the Rev. Superior of Notre Dame University. He placed in the hands of the Rev. Thomas O'Donnell, of Ottawa, Illinois, "a retraction of his slan-

ders against the Catholic Church and its members", in which he declared that under the signature of "*Scrutator*" he had, eleven years before, published in the *Protestant Vindicator* "charges against the College and Seminary of Mount St. Mary's, near Emmitsburg, Maryland, which were either utterly untrue or else a gross caricature of the truth." (*Catholic Herald*, Aug. 1, 1850, p. 245.)

THREE CATHOLIC ALMANACS IN 1833.

In 1833 there were issued three Catholic Almanacs:

The United States Catholic Almanac or Laity's Directory, Published by James Myres, Baltimore, 120 pp., 16mo. (A copy deposited in our Library by F. X. Reuss.)

The Catholic Almanac for the Year of Our Lord, 1833. Philadelphia. Published by P. Gallagher, No. 83 Gaskill St. 52 pp. (A copy presented to our Society by Martin I. J. Griffin.)

The Catholic Directory for the year 1833. Published by order of Rt. Rev. Dr. Dubois, Bishop of the Diocese of New York. 16 pp. It contains only the movable Feasts and Ember Days. The copy in our library has autograph inscription on title page of "William Hynes his Book 19 April 1834."

COMEDIANS EXCLUDED.

Father Claudius Florent Bouchard de la Poterie, the first resident priest of Boston, in 1789 issued a leaflet relating the "Discourse" he spoke and the "Regulations of the Church". This stated, "By the authority of God Almighty and of the Catholick, Apostolic and Roman Church we cannot admit to our communion . . . comedians of either sex."

OUR RELIGION IN 1715.

Sir Richard Steele's *Account of the Roman Catholic Religion* in London, 1715, was published in English by Rev. Dr. Hoadly, under the name of Steele. It was "a me-

morial presented to Pope Innocent XI by Mgr. Urbano Cerri, Secretary of the Sacred Congregation of the Propaganda at that time (1675-1679). Among the one hundred and forty countries or territories reviewed, Virginia, Avalon and Maryland appear; but their characters have become confused." (Hughes, *Hist. S. J. N. A.*, Text I, 202.)

A copy is in our Society's library. There is also a copy in the Ridgway Branch of the Philadelphia Library (1730 D) to which it was bequeathed in 1803 by the Rev. Samuel Preston, Rector of Chevening, in Kent, England.

ALEXANDRIA, VA.

In *Adventures of My Grandfather*, by John Lewis Peyton, London, 1867, it is related:

"Stony Hill, Stafford County, Va., Sept. 20, 1772. Gaston came with me and remained a week, then leaving for Alexandria where he has many friends. He is a Roman Catholic in faith, and my sister told him yesterday she thought he must be going to Alexandria, where there is a Catholic church, to make confession."

These words throw some light upon the tradition concerning the large log house in which a priest is supposed to have resided in the eighteenth century. (Woodstock Letters, XIV, 97.)

VIRGINIA'S PENAL LAWS.

After the so-called "Glorious Revolution" overthrowing James II, many anti-Catholic laws were passed by Virginia confirmatory of the spirit prevailing in England—Catholics were incapable in law to be witnesses in any case whatsoever (Oct., 1705; Oct., 1748; Nov., 1753), as they had from March, 1661, been incapable of holding any office. At the same date priests were to be deported in five days; debarred from having arms or a horse above the value of five pounds (March, 1756) and other antagonistic measures.

REPORT OF THE BOARD OF MANAGERS OF THE AMERICAN CATHOLIC HISTORICAL SOCIETY FOR THE YEAR 1911.

THE Annual Report of the Board of Managers of the American Catholic Historical Society for 1911 does not differ in its essential features from the many other Annual Reports that have been made to the Society year after year, since its organization more than a quarter of a century ago, though they vary necessarily in the details.

The Board has met with faithful regularity during ten months of the year; and even during July and August when a recess was almost obligatory on account of the heat and the absence from Philadelphia of many of the members, its business was not neglected, for the President and Treasurer were authorized to act in matters demanding attention, should any such occur.

The regular Committees on Hall, Library and Cabinet, Historical Research, Publication and Finance held monthly meetings and attended to the various duties entailed on such Committees.

Thus, the Committee on Hall exercised supervision over the house, keeping it in repair, seeing it was lighted and heated, etc., and is at present taking up the matter of the insurance on the contents of the building, a most important question, as even a casual glance at the many treasures with which the home of the Society is enriched, will plainly show.

The work of the Committee on Historical Research was made exceedingly easy by the devoted labors of

the Librarian, who delved into the storehouses of the Society with indefatigable zeal and brought to remembrance the many valuable articles which have added interest to the RECORDS.

The Committee on Publication also benefited in this respect as ample material suitable for publication was thus always available.

The Committee on Library and Cabinet has received with a thankful spirit during the year various donations of books, pamphlets, pictures, postal cards—for even the ubiquitous postal, if it has depicted on it a Catholic Church, school, convent, cemetery, or indeed any Catholic building or institution, is welcomed by this Committee, which hopes the members will continue to show their interest by similar but increased donations. The Committee has also added by purchase a few Catholic books and the valuable Gilmary Shea collection of letters, to the Library, its ability in this respect however being much restricted, owing to lack of sufficient funds.

The Committee on Finance has always the onerous task of making both ends meet, if possible, and is constantly endeavoring to perform financial miracles with inadequate means.

It has been making heroic attempts to increase the resources of the Society by instigating the formation and collection of an Endowment Fund, which fund however, is as yet in its infancy; but it is hoped that all the members will become so imbued with the knowledge that such a fund is an absolute necessity, that the coming year will see the completion of the fund, because every member has taken an active part in making the raising of it an accomplished fact.

A projected bazar or exhibition of work done by the pupils of Catholic Schools is one of the enterprizes which the Committee on Finance is furthering.

The exact statement of the financial affairs of the Society will be appended to this report and will be printed in the RECORDS.

During the year there were 18 persons admitted to membership in the Society, their names being as follows :

Rev. Lemuel B. Norton,
Mr. Nicola D'Ascenzo,
Rev. James O'Reilly,
Rev. Arthur T. Connolly,
Rev. Ladislaus Kloucheck, Ph.D.
Mr. Leonard A. Hickley,
Mr. Thomas S. Lonergan,
Mr. W. H. Bennett,
Mrs. Gabriella Tilghman,

Mrs. Margaret Ellis,
Mr. John E. Fitzgerald,
George J. S. Dowling, Esq.,
Thomas B. Fitzpatrick, Esq.,
Rev. Joseph Scanlon,
Rt. Rev. Mgr. J. Rainer,
Rt. Rev. Mgr. P. J. Sheridan,
Rev. M. A. O'Kane, S. J.,
Rt. Rev. Thomas J. Conaty, D. D.

The Society lost many valuable members by death during the year, the chief being the late beloved head of the Diocese, the Most Rev. Archbishop Ryan, who died early in the year. A suitable minute on his death was prepared by order of the Board for publication in the RECORDS.

Another great loss sustained by the Society was that of Mr. Martin I. J. Griffin who for nearly two years had filled most ably the office of Librarian and whose historical work had made his name well known through the country. Mr. Griffin was a born historian, seeing the value from a historical standpoint of what to the ordinary observer would seem to have no significance, for, as he himself wisely remarked, "The trash of one generation is the treasure of the next."

Other deaths of members occurred also during the past year—being those of

Rev. M. J. Masterton,
Rev. L. P. McCarthy,
Professor James F. Edwards,
John Lee Carroll,
Richard H. Clarke, LL.D.,

Dr. M. T. Prendergast,
Mrs. John G. Watmough,
Rev. O. P. McManus,
Rear Admiral James H. Sands,
Mr. James F. Gill.

Walter George Smith Esq. was appointed to represent the Society in the Federation of Catholic Societies and through the efforts of the President of the Society, Rev. Father Vaughan, S. J. has been engaged to lecture for the Society on the evening of January 9th in the Academy of Music. Congratulations on his elevation to the Archbishopric were sent to his Grace Archbishop Prendergast, for which the Society received the cordial thanks of his Grace.

There is little to add to this report, which is a transcript of the work of the Board of Managers during the year now closing. It only remains to urge upon the members of the society the great importance of aiding the Board to complete the Endowment Fund, and to complete it as early as possible in the coming year. Had we an Endowment Fund of sufficient amount, the legitimate work of the Society could be carried on successfully, as unless the Society can carry on the work for which it was organized, there is no reason for its being in existence. There should be little or no difficulty in collecting enough money for all the needs of a Society like ours. With such a sum at our command we could appoint a Librarian to succeed the lamented Mr. Griffin, we could make this Society the great centre of Catholic historical activity. We could extend our researches into every portion of this continent, gathering up the grains of Catholic history that are scattered all over its expanse; in fine the opportunities are so great, that it does not seem possible that the Catholics of this country will not embrace them; but the work must be inaugurated and given the necessary impetus by the members of the Society.

JANE CAMPBELL, *Sec.*

COMMITTEE ON FINANCE.

STATEMENT OF RECEIPTS AND EXPENSES FOR THE YEAR ENDING
NOVEMBER 30, 1911.*Receipts.*

Dues from active members	\$1682 00	
Dues from contributing members	32 00	
Dues from life members	100 00	
	<hr/>	\$1814 00
Advertisements in RECORDS	\$122 61	
Subscriptions to RECORDS	205 30	
Sale of RECORDS	7 60	
	<hr/>	335 51
Sale of duplicate magazines and books	25 75	
Contribution to special fund	20 00	
Loan	500 00	
Indebtedness to estate of M. I. J. Griffin . .	812 50	
Interest on deposit	7 53	
	<hr/>	\$3515 28
Balance, Dec. 1, 1910		158 08
		<hr/>
		\$3673 37

Expenses.

Interest on mortgage (\$3500 @ 4 $\frac{1}{8}$)	\$154 00	
Coal, \$159.10; gas, \$62.90	222 00	
Water rent, \$17.00; taxes, \$75.00	92 00	
Repairs	15 65	
Framing pictures	38 05	
	<hr/>	\$521 70
Printing RECORDS and postage, 5 nos.	\$560 18	
Half tones, \$10.22; wrappers, \$8.36	18 58	
Copying	34 00	
Commission on advertisements	16 85	
	<hr/>	629 61
Purchase of letters, Shea collection	\$250 00	
other letters	14 50	
	<hr/>	264 50
Books purchased	\$39 79	
Cataloguing	76 50	
Account of salary of Librarian	125 00	
Due estate of M. I. J. Griffin	812 50	
Card case	5 50	
	<hr/>	1059 29

68 AMERICAN CATHOLIC HISTORICAL SOCIETY.

Postage, printing, stationery	\$298 33	
Commissions	27 25	
Salary of clerk	480 00	
		805 58
Dues in Federation of Historical Societies . .		2 00
Assessment in Federation of Catholic Societies		15 00
Entertainments		20 00
		<hr/>
		\$3317 68
Balance, Nov. 30, 1911		355 69
		<hr/>
		\$3673 37
		<hr/>
Amount of indebtedness to Mr. Griffin ac- count of salary		812 50
Amount of indebtedness to Mr. Dohan, loan.		500 00
		<hr/>
		\$1312 50

ENDOWMENT FUND.

Total subscriptions to Nov. 30, 1911	\$2340 00
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THE VERY REV. T. J. DONAGHOE.

THE Very Rev. Terence James Donaghoe was born in the parish of Auchnacloy, County Tyrone, Ireland, in the year 1795. At an early age he was placed in charge of a competent local tutor, and at the age of fifteen was well advanced in his English, classical and mathematical studies; he was especially fond of the study of mathematics, and delighted in metaphysical analysis as applicable to theological disquisition. At the age of twenty he went to the Seminary of St. Sulpice, Paris, where he remained seven years, completed his theological course, and became proficient in the French language.

He was ordained in Paris, May 24, 1823, and came to America as a Catholic Missionary in the same year. He affiliated himself to the diocese of Philadelphia, and was kindly received by Bishop Conwell, then Catholic Bishop of Pennsylvania, Delaware, and a part of New Jersey. He was at once appointed parish priest of the Catholic congregation in Reading, Pa., but as the congregation was principally German, he was superseded by a German priest and was transferred to Philadelphia, where, in 1828, he became associate pastor of St. Joseph's, with the afterwards highly distinguished prelate, Archbishop Hughes. Few of us will forget the advent of the cholera in Philadelphia in 1831. Notwithstanding every precaution, the pestilential breath of this disease swept into eternity scores of souls. The ministerial services of Father Donaghoe were called into requisition by the very first victim, a man living in Franklin Place, a street

running from Chestnut to Market, between Third and Fourth, and on the following evening a girl living on Fourth below Shippen; the writer of this accompanying him to the latter place. From this out, until the disappearance of the cholera, there was little leisure or relaxation for him; night and day he was at his post of duty; a fresh horse and gig stood constantly ready at the gate in Willing's Alley, and while a large number of evangelizers and deacons were hiding in the country or in imaginary security, he was ministering to the dying and despairing, and receiving many into the true faith, who before were bitter in their denunciation of it. The heroism and devotion of the Catholic priesthood were eulogized on all sides, and yet the ashes of one of the most conspicuous of these self-devoted men, the Rev. Michael Hurley, of St. Augustine's, who converted his private dwelling into a cholera hospital, and who ministered to Catholic, Jew or Gentile, were desecrated by an infuriated mob in 1844.

Forty years ago there were but few Catholic papers published in the United States. If we except the Charleston *Miscellany*, edited and sustained by the accomplished Dr. England, there were none. The New York *Truth-teller*, Denman, editor; and the *Shamrock* and *Thistle*, edited by the eccentric but talented George Pepper, while professedly Catholic, were mere exponents of Irish grievances and English usurpations. On the other hand, the various sects, especially the Presbyterians, had several ably conducted and influential publications. Under such circumstances it was no easy matter for even the most respectable Catholic clergyman to refute personal vilifications of character, much less the multiplied misrepresentations against the Catholic Church. To establish a paper under the most favorable auspices presupposes considerable means, yet, notwithstanding

both Fathers Donaghoe and Hughes were collecting for the erection of two new churches, St. John's and St. Michael's, still they resolved the establishment of the *Catholic Herald*, and some time in 1833 they had the satisfaction of issuing the first number. The *Herald* was printed at the office of L. Johnson, 606 Sansom street, but its publication was subsequently entrusted to Mr. M. Fithian. Its principal editor was the Rev. Nicholas O'Donnell, of St. Augustine's, while the financial and a considerable portion of the editorial management fell to the share of Fathers Donaghoe and Hughes.

Up to 1830 there were but four Catholic churches in Philadelphia; St. Joseph's, Holy Trinity, St. Augustine's, and St. Mary's. The parish of St. Joseph's extended from Market street to Gray's Ferry, and even beyond these limits. It is not to be wondered at, therefore, that regular catechetical exercises were impossible to a large number of Catholic children. It occurred to Father Donaghoe that this evil might in a measure be remedied by popularizing catechetical instruction, and thus enlist a number of lay persons in the work. He adopted the following plan: Having selected five youths from his congregation and members of his choir, he subjected them to a thorough catechetical drill for the space of three months, at the end of which time they were adjudged competent to teach catechism and were duly set to work. The youths selected for this important duty were John McGuigan, afterwards Father McGuigan, S. J.: Bernard McGuigan, William McGrath, Isaac P. Howell, afterwards Father Howell, of Elizabeth, N. J., and the writer. Our first Sunday school was held in a room on Prune street, between Fifth and Sixth streets, occupied by Mr. Boylan as a school room, which was procured and presided over by Father Donaghoe in person. The first Sunday 60 pupils were in attendance, the second 85,

and the third more than the room could comfortably accommodate, and as a necessity the school was removed to St. Joseph's church. From that time a new impetus was given to Catholic Sunday school interests in Philadelphia; a systematic plan of exercises had been inaugurated, and as a consequence the Catholic Sunday schools of that city from that day to the present have been prosperous and useful. Contemporary with the Sunday school was the Sunday-school library, which at first was made up of voluntary contributions of books by friends and a weekly contribution of two cents. This library, I am told, now numbers its hundreds of volumes of choice and select literary and religious publications.

Father Donaghoe labored industriously to build up a system of instruction, which, while it should guarantee equal intellectual facilities for all, would not encroach upon the moral or religious convictions of any. He advocated a system of separate schools, Protestant if the sects desired, but by all means separate Catholic schools. For a period of forty years, not for a single hour was he free from the responsibility of having one or more schools under his immediate charge. Thus we find that in 1827, while yet pastor of St. Joseph's, with very slender means he founded a very excellent school on Prune St. a few doors below 4th, which was conducted by the Sisters of Charity of Emmitsburg. At this time there were no Catholic free schools in Philadelphia, although there were hundreds of Catholic children who sadly needed an education. As the entire pecuniary responsibility of the school rested upon Father Donaghoe and the expenses were great, it was impossible for him to accommodate one-tenth of the children seeking admission, yet he did accommodate as many as his slender resources would allow. Although he did not essay the establishment of a free school, yet it partook somewhat

of that character, for there were many children in the school for whom he either paid himself or allowed them to go entirely free, and so delicately sensitive was he for the free pupils, that none save himself and the Sisters were aware of who were free or who paid. Thus was inaugurated the first step towards the establishment of a free parochial school system in Philadelphia. This school continued in existence until Father Donaghoe was transferred to Kensington as pastor of St. Michael's church, to which place he removed it, and where it continued to flourish until superseded by his own community of Sisters.

FATHER DONAGHOE BUILDS ST. MICHAEL'S CHURCH.

In 1831, St. Joseph's, St. Mary's, and Holy Trinity were, as if for mutual protection, located within a half mile of each other. The population extended from Kensington to Southwark and Moyamensing, and from the Delaware to the Schuylkill. Population centered in Kensington; it had become the Lowell of Philadelphia, a manufacturing center for carpets, domestics and other fabrics. The shuttle and the loom were heard at every turn, while blocks of buildings went up as if by magic, and every floor was crowded by busy artisans. A large majority of this population was Roman Catholic, and as St. Augustine's church was at least two miles distant and in fact could not contain more than its own congregation, it became necessary to build a church in this locality. Bishop Kenrick entrusted this work to Father Donaghoe, who, notwithstanding his parishioners were poor, had the satisfaction of celebrating Mass in an elegant and costly church, in the year 1833. But the erection and liquidation of the debts of St. Michael's were not accomplished without great personal sacrifice and labor on his part. Well does the writer of this remember

seeing the sheriff's placard posted on the church at the instance of one O'Toole, who did the plastering, and well do we remember Father Donaghoe going from door to door, pleading for means to save his church; nor can we forget how in the short space of one month he had collected the sum of ten thousand dollars and freed his church from debt forever. He not only erected the church, but subsequently a substantial and commodious parsonage, and for his community a convent which was afterwards destroyed by a mob in May, 1844. In this connection we may remark that as soon as he was appointed to this work he removed from St. Joseph's to the scene of his labors, and celebrated Mass every Sunday in a private house owned and, I believe, occupied by a Mr. McBride, a very affable and generous gentleman. Father Donaghoe continued as pastor of St. Michael's from 1834 to September, 1843, when he removed with his Community to Dubuque.

FATHER DONAGHOE IN DUBUQUE.

In September, 1841, the writer having been employed by Bishop Loras (the first Bishop of Iowa), came to Dubuque and took charge of the Catholic school for boys in that embryo city. As at the present time, there was a prejudice against the indiscriminate mingling of the sexes at school. The Catholic boys of Dubuque, who were more numerous than the girls, were well enough provided for, though it was frequently necessary for the Bishop to render pecuniary assistance for the support of the school, which he did in a very liberal manner. But to provide suitably for the girls was a matter of considerable anxiety to him. Frequent consultations upon this subject were held between the Bishop and this writer, and as the latter was warmly attached to Father Donaghoe and his Community, he

strongly urged and eventually persuaded the Bishop to open a correspondence with Father Donaghoe with a view of obtaining a few of the Sisters for his diocese. In the month of May, 1843, Bishop Loras proceeded to Baltimore to attend a council of Bishops, which had been ordered to convene there. After the adjournment of the council he went to Philadelphia where he had his first personal interview with Father Donaghoe, and at this time he secured five Sisters for his diocese. These were Sister Mary Margaret, Sister Mary Joseph, Sister Mary Francis, Sister Mary Eliza and Sister Mary Patrice. These Sisters came to Dubuque in June, 1843, and immediately opened a school. Their efforts and their success were so gratifying to the Bishop that he conceived the idea of monopolizing the entire Community, then nineteen in number, for his diocese. He sent a very cordial invitation to Father Donaghoe to remove to Dubuque, and despatched the writer to Philadelphia to urge the request. Father Donaghoe acquiesced, and in the following September removed his entire Community to Dubuque, D. A. Mahoney and T. P. Norman accompanying them.

BURNING OF ST. MICHAEL'S CHURCH.

Business matters summoned Father Donaghoe to Philadelphia the following spring after his arrival in Dubuque. He reached there in March, 1844, and went at once to his former residence at St. Michael's. At this time a secret and powerful organization called "Know Nothings"¹ were at the height of their power, and as Kensington, and especially the vicinity of St. Michael's, was populated with Irish and Catholics, that locality was

¹ It was "Native Americans" in 1844. The "Know Nothings" were ten years later.

selected as the battleground of the newly-born faction. Meetings and incendiary speeches were held daily and nightly near the church, and a spirit of intense hatred engendered against priests, sisters and Catholics of every nationality. Father Donaghoe heard and saw what was going on, but up to May 7th he did not anticipate the destruction of his church. On the evening of that day, an attempt having been made to fire the Sisters' house, he began to regard the safety of the church with evident apprehension. Although he had been absent a considerable time, he was still regarded as chief pastor of the church, and in fact assumed that capacity during this trying ordeal. On the 8th of May he was anonymously and personally advised to abandon the church and seek safety in flight. The movements and animus of the mob at this time had become frightfully apparent. As a mere pretext for the demolition of the church it was asserted that both arms and armed men were concealed in the church; that if an assurance was given that such was not the case, the church should be protected from violence and no harm done either to persons or property. As we write for many who probably have forgotten or are not familiar with the atrocities committed by the "Know Nothings" of 1844, we may add that so diabolical was the spirit that actuated it, that the entire municipal and military forces of the city were utterly inadequate to restrain or moderate it, and not until the stalwart arms and determined aim of the brave yeomanry of Germantown, Norristown and other contiguous localities were called into requisition did it receive its leveling blow, though not just deserts. Pending this state of affairs, a valiant captain of some one of the invincible military companies of the city came to Father Donaghoe, who was still at the pastorate, and assured him that if he would entrust the keys of the church to him just long enough to con-

vince the infuriated mob that neither armed men nor arms were concealed there, he would answer for the security of both property and person. Confiding in his honor as an officer and gentleman, the keys of the church were placed in his possession,² and in one-half hour afterwards the church was in a blaze, the sacred utensils and vestments of the altar stolen and carried off, and in a very short time all that remained of St. Michael's was a smouldering heap of fire and ashes. Then, and not until he saw his church wrapped in a sheet of fire, did he abandon his post. Throwing himself into a cab, he was hastily driven through the mob, which, the scent of blood and destruction in its nostrils, with maddened impetuosity, entered his pastorate, threw his library into the street, and then applied the incendiary's torch. Not satisfied yet, with fiendish delight they rushed to the Sisters' beautiful residence, which was a very short distance from the church, and, with yells and demoniac frenzy, burned it to the ground. The old and venerable church of St. Augustine shared the fate of St. Michael's. A long and tedious litigation against the city of Philadelphia ensued, and a judgment for an insignificant sum was at length obtained.

GOES TO ROME WITH ARCHBISHOP HUGHES.

The early attachment which sprang up between Archbishop Hughes and Father Donaghoe during their pastorates at St. Joseph's, from 1825 to 1831, seems to have continued up to the period of their deaths. He was not only the recipient of frequent letters from that distinguished prelate but also tokens commemorative of personal affection. He was twice honored with personal

² St Michael's was destroyed 6 May, 1844. It was the keys of St. Augustine's that were handed to the Sheriff of Philadelphia.

visits from him during his residence in Iowa, and in 1850, upon special invitation, accompanied him to the Eternal City. It was during this visit, if we mistake not, that he received documentary evidence from the Holy See, confirmatory of his Community as an accredited Order of the Church. He left Dubuque in November, 1850, All Saints' Day, and arrived in Rome on Christmas Day, 1851, and had the happiness of celebrating three Masses on that auspicious day upon an altar consecrated to the memory of a celebrated martyr and saint. After an absence of about seven months, on the 11th of July, 1851, he returned to St. Joseph's and the charge of his Community.

Dear old friend, thy memory shall ever be cherished as the dearest souvenir of my life, thy virtues and example the rule of my conduct, and when the angel of death shall bid me come, may I be found, like thee, worthy to enter into the joys of the Lord.

(The foregoing is taken from the Dubuque *Daily Times*, of January 10, 1869. It was written by "his friend J. J. E. Norman.")

FATHER DONAGHOE'S DEVOTION TO THE IMMACULATE CONCEPTION.

The friendship begun in Willing's Alley between Archbishop Hughes and Father Donaghoe increased rather than diminished with time and distance. In their conversations at Old St. Joseph's, these two devoted sons of Mary Immaculate had often spoken of the great advantage that would accrue to the United States if it were placed under the protection of the Immaculate Conception. Father Donaghoe was particularly desirous that this should be brought about, and was anxious that the subject should be proposed by the Bishops assembled in Council, believing that their influence with the Holy

See would soon obtain the favor. At Father Donaghoe's request, Archbishop Hughes proposed to the Sixth Council of Baltimore, 1848, that the Blessed Virgin, under the title of the Immaculate Conception, be chosen Patroness of the United States. Father Donaghoe wrote: "I want him to complete the work by having the Feast of the Immaculate Conception declared a holy day of obligation in this country. In turn, I hope the Heavenly Mother will take care of my children, the Sisters, who will succeed and spread when I am no more." Before the Holy See was petitioned for this privilege, the Most Rev. Archbishop Hughes had gone to receive his reward. He died in 1864; but the proposition had been made, and Father Donaghoe rejoiced at the result, thanking God for his share in bringing it about. He had the happiness of celebrating his last holy Mass on the Feast of the Immaculate Conception, when for the first time it was observed as a holy day of obligation, December 8, 1868.

When Bishop Hughes became administrator of the New York diocese, in 1839, he strongly urged Father Donaghoe to come to his diocese, where he and his new Community would receive every consideration. Various inducements were held out, until Father Donaghoe's love for his friend, and his still greater love for his Community occasioned anxiety as to how he should decide. He wrote to Father Dzierozynski, S. J., his old director of Georgetown, and stated his reasons for and against his acceptance of the invitation of Bishop Hughes. The letters appended refer to this subject and also to that of the Immaculate Conception of the Blessed Virgin, Protectress of the United States.

Rev. Father Dzierozynski wrote as follows to Father Donaghoe from Frederick, Md.

"ST. IGNATIUS COLLEGE, September 19, 1841.

"*Rev. and Dear Sir:*

"When you wrote me last the same difficulties existed, and no greater than now, the same pressing invitation from New York as now without greater reason for it. My advice is consequently the same as it was before, that is, remain at your post under the protection of St. Michael and the Holy Virgin Mother whose sufferings under the Cross we commemorate. *Stabat Mater Dolorosa!* She stood firm, immovable, because such was the will of her Divine Son. It will be sweet to you to imitate her in her sufferings, and I think such is the will of the Lord. I beg to be remembered in your Holy Sacrifice.

"Respectfully yours in Christ,

"FRANCIS DZIEROZYNSKI S. J."

Early in the year 1841, Father Donaghoe received a petition from the Right Rev. Bishop Loras of Dubuque for a colony of Sisters to teach his school for girls. This will explain a prophecy of Father Dzierozynski in the next letter.

"GEORGETOWN COLLEGE, September 19, 1842.

"*Rev. Dear Sir:*

"Your valued letter, breathing so commendable a spirit of devotion and zeal for the honor of our Blessed Mother, has afforded me much consolation. As the Bishops will assemble in Council next spring, the subject might with great propriety be laid before them, and by their solemn act, the American Church be placed under the maternal auspices of Mary. Maryland, you know, is already thus consecrated. I am much pleased to learn that you accompanied Bishop Kenrick on his visit to Charleston, and look upon it as a good omen. I am delighted to hear that your good Sisters are about being called to the vineyard of the West. They will be mes-

senger angels to the children of the forest, and will with their virtuous labors, make the wilderness smile. I congratulate you sincerely on the merit you will obtain before God and His holy Church for the faithful part you have acted for those devoted souls.

You now must feel that even in this life, Almighty God rewards the generous efforts of His servants to multiply, through others, the means of self-sanctification and the spread of God's honor and glory. Better for you than all the honors of the Church or riches of the state, the share you will have in the missionary labors of your children in Christ. We shall be very glad to welcome you to Georgetown College, and Father Ryder requests me to say it is his particular wish to have the pleasure of seeing you here, having been disappointed in Philadelphia.

"Remember me in your Holy Sacrifice and prayers.

"Respectfully yours in Christ,

FRANCIS DZIEROZYNSKI, S. J."

Father Donaghoe wrote to his religious children on the Feast of St. Andrew, November 30, 1842, thus:

"*My dear Children,*

"Your offering has been accepted by our Divine Lord, and made known to me by His servant in the Apostolic succession. Offer now your Novena with all your hearts in honor of the Immaculate Conception of the Blessed Mother of God. Let us form our intention and ask of her that she may obtain for us, what a Mother so exalted, and exalted in goodness, knows is best for us, and conducive to God's glory and a tender devotion to His Blessed Mother. My lot does not appear to be yet determined. May it be according to the holy will of God; let this be your prayer, and it shall be mine.

"The Feast of the Immaculate Conception shall be hereafter our annual celebration, because I hold that the

Conception is the foundation of all the greatness of our Blessed Mother.

“Your affectionate Father,
“T. J. DONAGHOE.”

The Rev. John P. O'Dwyer, O. S. A., who became pastor of St. Augustine's, Philadelphia, went to Rome in 1842 on business connected with his Order. He was commissioned by Father Donaghoe to learn the method of procedure in carrying out his scheme for having Mary proclaimed Protectress of this country. Father O'Dwyer wrote to him from Rome on February 28, 1843:

“My Dear and Reverend Father:

“I am not making an apology for not writing sooner, but rather I expect one from you for not holding to the bargain concluded before my departure. In vain have I been expecting news from you for three months; not a word as yet, although I am now five months from home. To return good for evil is our duty. Here, then, is the information which I have from the best sources, relative to the project of placing the United States under the special patronage of the Mother of God. The matter is to be subjected to the Bishops assembled in Council, and, their approval being obtained, a petition or declaration to the desired effect, sent with the other acts of the Council for the approbation of the Holy See. In subjecting the matter to the Council you are not restricted to any formula, but are at perfect liberty to use your discretion.

You will tell K. and no one else that I am as yet not free from the disease of my throat, which I now find to be more serious than I was given to understand in America. Give my Compliments to Rev. Mr. Loughran and also to my good friend Keenan. If you write immediately on receipt of this, by Harden's express, I may

receive your news before my departure. I have said Mass and prayers, according to your intention, in the church famous for the conversion of the celebrated Ratisbonne. I hope you will remember me in your prayers and Holy Sacrifices.

“Yours sincerely in Christ,

“JOHN O'DWYER, O. S. A.”

On this subject so dear to his heart, Father Donaghoe received the following letter from Bishop Loras, who was attending the Seventh Council of Baltimore :

“BALTIMORE, May 12, 1846.

“*Reverend and dear Sir :*

“A few minutes before receiving your letter, I had a conversation with Bishop Hughes concerning the good luck you have had with regard to your law suit. He requested me to write to you without delay, that it would be advisable for you to come immediately to Philadelphia in order to collect your \$6400, which otherwise you might be apt to lose on account of some difficulties which may arise. You know I presume as much as your venerable friend about this important subject ; still I think the matter must be considered very seriously. If you conclude to come, I authorize you to invite Rev. Mr. Perrodin to come to Dubuque, as much as circumstances will require and permit, in order to help Mr. Cretin. I received your note with thanksgiving. The Glorious and Blessed Mother has been to-day the subject of discussion by six theologians, and if the Right Rev. Bishops do justice to the subject as well as they did, she must have, or *we* must have a good chance under her protection. I am going to write this evening a report for the Council on the ecclesiastic discussion. The affair of the Winnebagoes is in the hands of the best lawyers in the city, and will likely turn out right.

“Yours respectfully and affectionately,

“MATHIAS LORAS, Bp. of Dubuque.”

This letter was a source of great joy to Father Donaghoe, not so much for the news of the remuneration for the destruction of the convent in Philadelphia, as for the glorious announcement that his "Good Mother" was about to be proclaimed Patroness of the United States.

The dogma of the Immaculate Conception was proclaimed on December 8, 1854, and on January 17, 1855, Bishop Loras wrote from Iowa City to Father Donaghoe:

"I almost saw your illumination in honor of our Blessed Mother. What happy news! I expect that great bull every day. Our Immaculate Mother will help powerfully in settling my spiritual and temporal affairs. May God give me patience enough to carry my crosses as a real follower of our Crucified Saviour."

Bishop Hughes could not readily give up his wish to have Father Donaghoe come to the New York diocese. He wrote on October, 10, 1844:

"I read with regret, if not surprise, in your letter of the 6th, that you are about to start for the West. I hope you will come to New York instead, for in truth, besides other reasons, I stand much in need of you at this time. Even for the interests of your Community, to which you are strongly attached, this would be desirable. I will give you a situation that you can quit when you will, but which in the near future will enable you to do something for your Sisters. I do not know that you ever took my advice in any matter appertaining to yourself; neither do I think this strange; but in this particular instance, try it. I do not think you will have an occasion to be sorry for doing so. Write soon, and tell me you are coming to spend, at least, the winter with your old friend."

Again on November 30, 1844, he wrote:

"I must not delay the offering of my congratulations on your success and the 'triumph of a principle,' which I perceive you prize not the less because in this case it is to be accompanied with interest. Philadelphia is beginning to redeem herself; I hope the work will go on. Did you get my letter at Pittsburg? I heard only by accident that you had returned. Will you not come and live with me, at least for the rest of the winter?"

In January, 1845, he wrote:

"How are you prospering in your business? Is the money forthcoming, or are you to be satisfied with the barren 'triumph of the principle'? I am about to take a trip to Charleston. What will you think to come along? You must join me. If your purse be low, I shall put double allowance into mine."

When the kind Bishop next wrote to his friend, October 24, 1845, the letter was addressed to St. Joseph's Prairie, Dubuque. Having given an account in detail of his own work in building churches, he spoke of the college and the schools and closed with: "Why do you not write to me? Being in the wilderness and having nothing to do but to watch the Indians and the wolves, it seems to me you might spend occasionally an hour in writing to your old friend. I hope your little Community is prosperous and finally settled. As regards pecuniary hopes from Philadelphia for the destruction of your church and convent, the law authorities are slow, but you will no doubt be paid your claim. Let me hear from you soon."

THE RIGHT REV. FRANCIS P. KENRICK TO REV. TERENCE
J. DONAGHOE.

"PITTSBURG, PA., November 19, 1832.

"Reverend and Dear Sir:

"I believe I am indebted to you for two letters, as I do

not recollect having answered your favors of the 4th and 24th ult. The blame may be cast on the cholera, that interferes with so many of our innocent enjoyments and social duties. Though it has been almost harmless here, it has struck terror into many a stout heart, and sent the trembling sinners in crowds to the Sacred Tribunal. One of the letters forwarded by Mr. Maitland, was the answer of Rev. Mr. Hickey, which was substantially the same as his communication to Rev. Mr. Reilly. This rendered my immediate reply to yours unnecessary, especially as I supposed the project of giving the sisters charge of St. Mary's school would scarcely be executed until my return, if even then. It may be well for you however to be apprised, in case of its being affected, that it is Rev. Mr. Hickey's wish, in which I fully concur, that the present Confessor of the Sisters of Charity in the Eastern District of the city should take the spiritual direction of the sisters who may be employed in the school, and that the Extraordinary Director should be the Director ordinarily charged with the care of those in the West. In his own words: 'The present Confessor might be the extra-Confessor of each other's sisters.'

"I have written to N. O. D. to solicit his undertaking the editorial management of the *Press*, in order to enable me to accept the proposal of the present editor to transfer it to Philadelphia. By a letter of the *Convert*, this day received, I learn that he shrinks from the responsibility, but is willing to be one out of the three joined in holy alliance for the defence of our holy Faith. I scarcely like the idea of charging myself with even a third part of the editorial burden; but, as my correspondent says, rather than forgo the opportunity of establishing the *Philadelphia Catholic Press*, I am inclined to venture, until I shall find a substitute. If then, the two Champions are agreed, you may tell them that little David will

appear on the ground with his pastoral staff and sling ; and when the Enemy has fallen, and the din of war has ceased, that he will tune his lyre, and chant in soul-subduing strains, the praises of the God of armies. You can also promise them on your own responsibility a detailed refutation of the errors of the times. But Mr. Gallagher should arrange with them the terms on which he will undertake the publication, and all the duties connected with it, before the treaty with Mr. Tally is finally concluded. Expedition seems desired by this gentleman and perhaps it might be well to commence the coming year with the good work. I do not see that my return to the city may be awaited for the conclusion of this matter.

“The success of the appeal in behalf of your Institute gratifies me exceedingly. May it continue to prosper, and to prepare for the Eucharistic banquet many hundreds, who otherwise might never be found worthy to taste the Bread of Angels ! I have reason to regret my absence from the city when the sixty-two innocents approach for the first time the divine table ; but duty called me to other places, where, amidst less gratifying scenes, I was still favored with unmerited consolation. The docility and piety of the people of Pittsburg have comforted my heart, and prepared me for those visitations of a different character which occur in the ordinary course of things.

“Our good Gegan is somewhat improved, but yet in a very critical situation. Any attempt to cross the Alleghany at this advanced period of the year would be highly dangerous, so that we must remain in the midst of this smoky atmosphere, where he receives, with the bituminous inhalation, every kindness which the most cordial attachment can bestow. I am confident that there is not a Catholic heart in which he has not a place.

His talents are even appreciated far beyond what his most sanguine friends could anticipate.

"I hope the health of Bishop Conwell improves, and that your Coadjutor continues hale, hearty and amiable. I owe him some letters in return for two letters by his own hand, and several which he enclosed from high church dignitaries. As I leave this on Friday for Harmon's Bottom, I cannot hope to receive new favors until I reach the city of fraternal affection. My compliments to the bishop and all the clergy.

"Yours affectionately in Christ,

"FRANCIS PATRICK KENRICK, *Bp.* etc."

NOTES ON THE ABOVE LETTER.

The Rev. Terence James Donaghoe was founder of the religious congregation of the "Sisters of Charity of the B. V. M.," which he established in this country at Philadelphia, Pa., in 1833.

The life story of Father Donaghoe, his many varied experiences in Philadelphia, with many valuable memoranda relative to his sisterhood, has been sketched in these RECORDS in a very interesting paper by Lydia Stirling Flintham some few years ago.¹

Rev. John Hickey, whose mission field was mainly in Maryland, was greatly interested in the promotion of Mother Seton's foundation of Sisters of Charity, which had been established at Emmitsburg, and the branch house of that order, lately opened in Philadelphia, especially through the philanthropic zeal of the Augustinian rector of St. Augustine's church in that city—Rev. Dr. Michael Hurley.

The "Mr. Maitland" whom the bishop mentions was doubtless one of that active religion-loving family that

¹ See No. for 1904, xv, 46-68.

resided in St. Mary's parish at the time in what was known as the southern district of Philadelphia.

The name of Rev. John Reilly, or (as sometimes, though apparently not correctly) O'Reilly, has often been encountered in these RECORDS in statistics concerning the Catholic churches in the early half of the last century. His reputation was that of a virtuous, hard-working clergyman.

The "N. O'D." (in the bishop's letter) obviously refers to the Augustinian Father Nicholas O'Donnell, one of the assistants in residence at St. Augustine's under Dr. Hurley. The bishop refers in his letter to the offer that had lately been made to him to take over *The Catholic Press*, of Hartford, Conn., and re-establish it in Philadelphia, as was done at the close of the same year, 1832. While the year following early in January appeared the first issue of *The Catholic Herald* under the management apparently of a committee of three, as alluded to by the bishop,—himself, though unwillingly (as he says), being one of the number, Father O'Donnell, whose name later on appeared in the *Herald* as its editor, one of the "champions," while the third—the *Convert*—as the bishop styles him, is not positively recognized. (Could it have been Father Samuel Sutherland Cooper? Though on further reflection I'm inclined to believe that by the other "champion," to use the bishop's own term, was meant that lion-hearted battler for faith and country, the sturdy opponent of Breckinridge,—the Rev. John Hughes, of St. John's church.)

A "Mr. Gallagher" is mentioned by the bishop as prospective publisher of the new Catholic periodical. He likely was a printer in Philadelphia—who knows? But, as a matter of fact, the first publisher of the *Herald* was M. Fithian, as recorded in its initial number.

Its ancestor, the *Press*, of Hartford, had been published there by one A. M. Talley, at No. 204 Main street, for the "Catholic Tract Society" of that city. (Thus the heading of the *Press* in its first issue, on Saturday, July 11, 1829.)

"Our good Gegan," to whom the bishop alludes as being in Pittsburg, in very ill health, was the Rev. Thomas Gegan, whom he had ordained to holy priesthood a little over a year before at St. Mary's "cathedral," Philadelphia, on Sunday, March 6, 1831.¹ Father Gegan was stationed, at the time of the bishop's visit to Pittsburg, at St. Patrick's church,—the only completed building of Catholic worship in that city, with Rev. Charles Bonaventure Maguire as rector in residence.²

"Harmon's Bottom," which the bishop states he purposes to visit "Friday," was a church station in Western Pennsylvania, under the patronage of St. John Baptist, that was attended (so the *Catholic Directory* of the following year, 1833, p. 52), once a month, by Rev. Thomas Heyden, of Bedford.

T. C. M.

¹ From *U. S. Miscellany*, of Charleston, S. C., for 1831, March 26 (x, 310).

² In his *Researches* (ii, 91 sq.), Father Lambing traces the main incidents in Father Gegan's missionary career.

THE CATHOLIC PRESS IN THE UNITED STATES OF AMERICA.

(From *The Catholic Journal and Catholic Intelligencer*, London,
November, 1830).

IN this country of real civil and religious liberty, a provincial Council of the Catholic Bishops, with their theological assistants, was held in October last, an account of which we have given in our numbers of February and October of this year. One of the considerations which occupied the attention of the synod was the state of the Catholic Press, and the necessity of an active exertion of this most valuable instrument, when rightly applied, to counteract the blind mistaken zeal of the Puritan pretenders to self-inspiration who, it seems, are as indefatigable as they are in our own country, to spread the poison of error and calumniate the "pillar and ground of truth".

There, too, as well as here, the efforts of those Catholics who have come forward on their own responsibility to vindicate the truths of their Church, and dissipate the prejudices which have been raised against her doctrine, have received so little support, that it was feared the *Catholic Miscellany*, though under that eminently gifted divine, Dr. England, Bishop of Charleston, would be discontinued. The appeal, however, of the venerable prelates, we are happy to learn, has had the effect of giving life and vigor to the Press, and we sincerely hope that it will long continue to display that sound knowledge and public spirit which exhibit in a number which has

reached us of a weekly paper printed and published at Boston. The title chosen for this journal is one that would not only make the timid Catholics here faint with dread lest the penal laws should again be enforced, but would strike a panic among biblical evangels and reformation saints, lest they should arise with their throats cut, or be roasted in the Thames after it had been set on fire by diabolical machinations of an imputed set of monsters yclept Papists. Will it be believed, gentle reader, and yet it is no less surprising than true, that in the town of Boston, the capital of Massachusetts, one of the States of the North American Republic, the Catholics have had the daring temerity to affix the name of *The Jesuit* (enveloped in rays of glory) or *Catholic Sentinel*, to the paper they have there established! Heaven preserve us! why, in addition to the terror and dismay such an insult to the religious feelings of the most religious people of the world, as our bible-mongers and tract-distributors reckon themselves, had any one ventured to have announced such a paper under such a designation in Paris, he would have irritated the liberty-stirring nerves of the *Liberaux* of France to such a degree, that nothing short of empaling the audacious wight alive would have satisfied the disciples of freedom, both civil and religious. By and by, from whence springs this eternal and deadly hatred of the name of Jesuit, and the members of that illustrious Order? From whence originates the antipathy to the Catholic religion among the liberal philosophers of France? Not because the Jesuits are enemies to genuine civil and religious freedom, for in this the Boston Jesuit paper we have as correct a specimen of the liberty of the press as we ever desire to see, but because they are the enemies of injustice—the opposers of error and delusion—and the condemners of pride, avarice and self-conceit. The

Catholic Church has ever been opposed to usury, the oppression of the poor and defrauding the laborer of his wages. The Reformation began with the spoliation of the property of the poor, as it grew it kept on retrenching the liberties of the people, and by substitution of a paper money for the standard currency of precious metals, it has contrived to enrich the Jews and jobbers at the expense of the comforts of the middling classes. A return to right reason, which would have been the re-establishment of the Catholic religion in France, would have proved fatal to the monied interests, and hence the hue and cry which the *Liberal* press of that country has been continually raising against the ministers of the Catholic Church and the Jesuits in particular. By the recent revolution in Paris the French have separated the Catholic religion from the State, but they have not benefited the people in general; for they are saddled as heavily with Jews and Fundholders as they were before; nor will they be able to shake them off without another convulsion. In America, however, there is no State paper money, but there is a diminishing debt and a few taxes—the profession of religion is there free, and hence there is neither jealousy nor alarm at the approach of a Jesuit nor at the rapid progress the Catholic religion is making in every State.

THE REVEREND JOHN NEPOMUCENE GOETZ,
THIRD PASTOR, AND THE REVEREND
WILLIAM ELLING, ASSISTANT OF
HOLY TRINITY CHURCH,
PHILADELPHIA.

BY THE LATE MARTIN I. J. GRIFFIN.

ON October 8, 1796, the Rev. John N. Goetz, was by the Congregation "elected sole pastor" of Holy Trinity church, and on October 17 administered his first baptism. On November 16 the Trustees placed him in charge. On the following Sunday, November 20, 1796, the seventh anniversary of the opening of the church, he delivered a "Discourse on the Sanctity of Christian Temples." It was published in pamphlet form by Henry Schweitzer, No. 85 Race Street, and sold at Mr. James Oellers's Hotel, Chestnut Street above Sixth Street, on the site of the present *Public Ledger* Building. The text was: "Indeed the Lord is in this place and I knew it not. How terrible is this place! This is no other but the house of God and the gate of Heaven."

This sermon was translated by Dr. L. F. Flick and may be read in full in the *American Catholic Historical Researches* July, 1887, pp. 112-133. The following extract may be given:

This temple is a house of God. Should we then indeed appear before the countenance of the Lord in a spirit of vanity, of haughtiness, of pride, or indeed even with carelessness and distracted mind? This

temple is designed for the holiest acts of devotion, for mutual edification, for the enlightenment, improvement and tranquility of our souls. Should we then desecrate it indeed by guilty thoughts, which kill our souls and the souls of our brethren? No! turn back vain desires, sinful pleasures, earthly cares! Follow us not into this sanctuary, where the Lord alone "should be our heart's comfort and our portion." We will forget the visible, tear loose from the dust, and on the wings of devotion soar above time and the grave, mingle in spirit among choirs of angels, to be all devotion, all zeal, all fervor. How naturally must the most sublime majesty of the Eternal Being infuse us with the purest and holiest reverence in this place. We appear here not in a house of vanity, not before people who are dust, earth and ashes. No! before the living God who is consuming fire, before whose voice "the cedars of Lebanon shake, the oaks in Basen" fall. We see here in spirit the same glory which appeared to a Moses during the majestic spectacle in the burning bush. Our hearts must at least be penetrated with the same deep reverence, with which the mediator of the Old Law approached the holy place.

In the archives at Baltimore is a manuscript, written seemingly by the hand of Bishop Carroll. It reads:

"Extracts from Goetz's sermon, page 12.

"It is the Lord who gave [speaking to the congregation of Trinity church] resolution, fortitude and constancy to suffer courageously every persecution, to despise all threats and to withstand every noxious invasion, and amongst so many and so great storms of excommunication to walk so peacefully over the thorny paths of the Israelites. [As no threats had been denounced, no intimation given of excommunication, the only construction to be given to these words is that they were designed to prepare and dispose the hearers to disregard the advice and authority of their lawful pastors.]

"Towards the conclusion, 'O Lord, may the trustees of the German congregation be blessed by Thee. Crown their zeal and diligence for the execution of this most salutary work; grant them the resolution to resist powerfully every violent invasion, that the rights of this German Catholic church, obtained with so much labor and

sweat, may be defended, guarded, and always maintained.'”

On December 8, 1796, the Rev. Leonard Neale, as Vicar General of Bishop Carroll, issued the following *Address* to the congregation :

“TO THE GERMAN ROMAN CATHOLICS FREQUENTING
TRINITY CHURCH IN PHILADELPHIA.

“*Dearest Brethren :*

“It is with the greatest concern that I see the very agitated and disorganized state of Trinity church, and the more especially as I have been ever studious to promote its interest, welfare and respectability, both by removing from the minds of my own people all animosity and unfavorable impressions in your regard, and also by restoring that cordial and fraternal intercourse between the pastors of the two churches which had unfortunately been too long interrupted. You cannot have forgotten the period when I appeared in your church in public testimony of restored peace and harmony. You yourselves, as well as all other well-disposed brethren, felt the happy effect and mutually congratulated with each other on the occasion.

“Indeed so happy a union of parties could not fail of exhilarating both your and my feelings, as it reflects respectability on the body of Catholics at large and held forth the fairest prospects of promoting the grand cause of religion,—But, alas! How soon did these auspicious appearances vanish! Scarcely was peace restored without, when you burst with internal rebellion. But against whom did you rebel? Against your lawful and esteemed Pastor, against your Diocesan Bishop,—nay, and even against your Mother the Church. But how? 1st. Against your Pastor by expelling him in a most humiliating manner from the Church where he officiated for five years, both to your satisfaction and the edification

of the public. 2d. Against your Bishop, by refusing to abide by his decision; by openly rejecting his authority and jurisdiction; and 3d. Against your Mother the Church, by uniting with and patronizing the unfortunate, the unhappy Priest, Goetz, who under the heavy weight of ecclesiastical censure, even a total suspension from all priestly functions, continues to add profanation to sacrilege, by a prohibited celebration of Holy Mass, and an unauthorized administration of the Sacraments.

“But you will say that your pastor was turned off for refusing to subscribe to the regulations of the Trustees. To which I answer, as these regulations included many things totally distinct from the temporalities of the Church, he did right; he acted the part of the true genuine pastor in refusing to subscribe to them; and his conduct, in that particular, merited not only your approbation but also your firmest support. Let us however for a moment suppose that you were really aggrieved by his conduct. Why then did you not apply to his superior, the Bishop, whose conscience was charged to redress the grievance? Why did you arrogate to yourselves the power of discharging him? Who gave you this power? Or has the Catholic Church in any case whatever, acknowledged in the laity a power of discharging their lawful pastor at will? No, She neither has, nor ever will. But you will say that you were authorized to act as you did by a title termed *jus patronatus*. Ah, my brethren, and is it thus you expose yourselves to the laughter and pity of a discerning public, by spouting forth terms which you understand not, and repeating the reveries of an illiterate and factious Leader, who will never reflect honor on you? The truth is, you have no *jus patronatus*. You can have none, because your Church has no *fixed, permanent* and *unalienable* fund for the support of a pastor. Such is the doctrine of the

Council of Trent; and therefore Doctor Carroll in his letter to me on this subject, dated the 11th of October, 1796, speaks thus: 'Their pretended *jus patronatus* must be resolutely resisted and is absolutely untenable.' Besides though you really possessed the *jus patronatus* it would entitle you merely to present, and not to appoint or discharge your pastor. For according to the doctrine and practice of the Catholic Church, from the Apostolic days down to the present time, all pastors are appointed by their respective Bishops, without whose concurrence and approbation they can have neither mission nor jurisdiction. And therefore to assert and obstinately maintain the contrary would be Schismatical and Heretical.

"The sentiments of our Bishop Carroll on this subject will appear from his letter to me bearing date 20th of October 1796, and is as follows: 'You call for my opinion and directions on the contents of your alarming letters of the 15th and 16th inst. My opinion is obvious; viz. that the proceedings of Goetz and his adherents are schismatical and deserving of censure, even the highest the Church can inflict: and that man who can put himself at the head of such a party so soon after getting footing in the country must be a man of a most turbulent and unprincipled disposition. My farther opinion is, that unless the poor misled Germans can be undeceived and reclaimed soon, they and their Church will shortly be separated from the Catholic communion, *as those of them already are* who have excited and fomented this rebellion; and Goetz, in particular, who with his better knowledge has gone into so outrageous a breach of episcopal authority in those points which are purely spiritual and entirely unmixed with anything of a temporal nature. And on this account it becomes necessary to proceed with every vigor against him. Wherefore

you did right to signify to him a total suspension *a divinis*. And as there is too much reason to apprehend that he will disregard the suspension, and act in violation of it, it will be proper to have it published in such manner as is sufficient to caution all concerned from attending his ministry or partaking in his sacrilegious administration of the Sacraments. If you find it necessary to publish his suspension in the face of your congregation, you have my approbation.' And again in another letter dated November 24th, he says: 'If ever there were cause for excommunication against any one, Goetz, the Trustees, and Elling, deserve it.' Thus far Doctor Carroll.

"Now, my brethren, from all that has been said, you may form a just idea of the situation in which you stand. You have at your head an unfortunate priest who cannot offer the sacrifice of the Mass without sacrilege; who cannot administer the Sacraments without profanation; who cannot absolve with any validity; who acts in open opposition to and defiance of his Bishop whom he is bound by oath to obey; and finally, who, in the judgment of his Bishop, has by his misconduct separated himself from the communion of the Catholic Church. And will you unite with him in his unwarrantable proceedings? Will you communicate with him in his sacrilegious profanations? Will you support him in his obstinate contumacy against the authority of his Church? To do so would be to place yourselves in the same predicament with him; to render yourselves equally guilty with him; and finally, to separate yourselves from your Church equally with him. Ah! can you bear the idea? What? To be separated from the Catholic Church! Is it possible that you should have come to this determination? And still such must infallibly be the case if you persist to adhere to and patronize that unhappy man.

For the Catholic Church which is as immoveable in her doctrines as the Rock upon which she is built, cannot long contain within her bosom these her deluded children who obstinately fix themselves in opposition to her decisions. She, indeed, like a tender mother, alarms them by her cries and solicits them to return to their duty. But if they obstinately resist her motherly call and pressing solicitations,—oh! then, though reluctantly, she will, nay, she must, raise her melancholy voice to pronounce the sentence of separation.

“But still I cannot entertain the idea of your desiring to be separated from the Catholic Church. I still persuade myself that your departure from duty has arisen, not so much from malice as from misrepresentation and an undue influence of a designing and corrupt party. I still persuade myself that, being now called on by the Church, through me, though an unworthy instrument, you will by a speedy return to your duty convince the world that your deviation was merely human, and that you deem it honorable to correct your error as soon as you are sensible of it. That the Father of Mercies may enlighten your minds and dispose your wills to this happy effect, is the most earnest prayer of

“Your Sincere Friend

“And Humble Servant in Christ,

“LEON^d NEALE, *Vic. Gen.*

“Philadelphia, Dec. 8, 1796.”

(From a four-page printed circular in Archives of Baltimore. Unindexed.)

As submission was not made, Bishop Carroll proceeded to more vigorous measures by giving the required monition to Fathers Goetz and Elling, as follows:

“John by the Grace of God and with the approbation of the Holy See, Bishop of Baltimore, to the Rev. John Nepomucene Goetz, Priest, at Philadelphia, sendeth this Monitory:

“Be it known to you by this peremptory Monitory (the grievousness and notoriety of the case not admitting of any other to be issued) that, whereas you have continued to assume spiritual jurisdiction and exercise pastoral and sacerdotal functions after having been totally suspended by your lawful Superior; and have denied the Episcopal authority established in the Catholic Church in these United States of America and have pretended to administer Sacraments which you cannot validly administer, and thereby exposed them to profanation and rendered others accomplices in your prevarication and in defiance of the most sacred laws of the church have supported yourself in your disobedience and invasion of pastoral rights by encouraging and maintaining the pretensions of certain laymen to confer spiritual jurisdiction:

“Be it known to you that if you do not desist from these grievous transgressions against the most holy and solemn ordinances of God and His church and by dutiful submission give satisfactory proofs of your repentance to the Rev. Leonard Neale, Vicar General at Philadelphia, within ten days after the intimation of this Monitory, a sentence of excommunication will be issued against you.

“BALTIMORE, January 22, 1797.

“Jⁿ BISHOP OF BALTIMORE [Seal].

“Test. JOHN FLOYD

“Countersigned at Philadelphia, January 25, 1797

“By LEON^d NEAL Vic. Gen^l

“The originals were delivered on January 26.

“JOHN RISDEL.”

“John by the Grace of God and with the approbation of the Holy See, Bishop of Baltimore to the Rev. William Elling, at Philadelphia, sendeth this Monitory:

Be it known to you by this peremptory monitory (the urgency & notoriety of the case not allowing others to

be issued) that whereas you have continued in the exercise of sacerdotal functions after your total suspension from them by Episcopal authority intimated to you by the Vicar General at Philadelphia and have associated yourself to a refractory priest supporting and upholding him in profanation of the most sacred rites and Divine Sacraments of the Catholic Church and have likewise become the accomplice of laymen usurping spiritual authority and jurisdiction over the souls of those whom Christ gave in charge to Pastors deriving their succession from his Apostles: Be it known to you that if you do not retract and change this most irreligious conduct injurious to God, degrading to the priesthood and criminally irreverent to your lawful Superiors, and give satisfactory proof thereof to the Rev. Mr. Leon^d Neale, Vicar General at Philadelphia, within ten days after the intimation of this monitory, sentence of excommunication will be issued against you.

“✠ Jⁿ BISHOP OF BALT^{re}

“BALTIMORE, January 22, 1797.

“Test. JOHN FLOYD.

“Countersigned at Philadelphia, January 25, 1797.

“By LEON^d NEALE, Vicar General

On February 22, 1797, Bishop Carroll issued this Pastoral Letter:

“JOHN, *by the grace of God, and with the approbation of the holy see, Bishop of Baltimore, to my beloved brethren, of the congregation of Trinity Church, Philadelphia.—May the mercy of God the Father, through his blessed Son, Jesus Christ, and the charity of the Holy Ghost, be always with you.*

“Your peace and union, my dear brethren, has been disturbed for some time past, by a daring invasion of the sacred and purely spiritual authority transmitted by

Christ to his Apostles, and their successors in the apostolical ministry. Though the occasion was sufficiently important and alarming, yet I deferred till the present time to address myself *immediately* to you; still hoping, that the violent breach of the laws of the Church, which originated, as I knew, with a few only, would soon be disavowed by your almost general voice. It was not difficult to persuade myself of this; for I relied much on the sincerity of your attachment to your religion, to the faith you received in baptism, and which you have cherished ever since in your hearts. But my expectations have proved vain: some of you have supported the usurpation, and deserted the pastor, who, to use the language of the Saviour of mankind, *entered by the door into the sheepfold*, and have delivered themselves up a prey to him, whose intrusion has all the marks attributed by Christ to a *hireling*; not entering *by the door into the fold*, but *as a thief and a robber*. John 10. If these expressions sound harsh in your ears, remember that they are not mine, but those of the divine author of our religion, who though the meekest of men, and *lowly of heart*, did not think the appellation of *thief and robber* too strong to designate the prevarication of an unauthorized intruder into the pastoral office, or to excite in your breasts too much detestation of the crime, of which he is guilty, who without any commission from the chief pastors of the Church, and in defiance of its laws, presumes to exercise the ministerial functions of the priesthood, polluting the Sanctuary, profaning the Sacraments, usurping the chair of truth, and converting it into the seat of falsehood and deception; and who, instead of being the instrument of divine mercy in communicating to you pardon and inward peace, only abuses the sacred rites of religion, and words of reconciliation, to confirm the sinfulness of some of you, more and more,

by inducing them to submit to, and place their trust in his sacrilegious ministry. How painful is it to reflect, that perhaps some have departed already out of this world, bearing on their consciences the guilt of having, in their last moments, called on him for that absolution, which he could not bestow, and received from his polluted hands that divine bread, which though ordained by Christ to be the pledge of eternal life, becomes the cause of terrible condemnation to those persons, who, persevering in their schismatical disobedience, render themselves the accomplices of his usurpation and revolt?

“Let those of you, my brethren, who have hitherto followed his pernicious counsels, consider the abyss of infidelity and separation from Catholic communion, which is opening before them, and into which they are falling, and precipitating their children, whom they lead to hear lessons of error and disobedience, from the unhallowed lips of an unworthy priest. How wide will this evil spread!—what devastation does it threaten to make in the inheritance of Jesus Christ!

“To place these things more clearly before your eyes, I will relate shortly the origin and progress of your present unhappy condition; in order to obviate the misrepresentation, which has served to draw some of you into measures, from which they would have recoiled with horror, if they had been aware of their pernicious tendency.

“Some months ago, the clergyman who is the chief author of all this evil, arrived in the United States: according to the regular and established usage of our Church, he exhibited to the Vicar General, at Philadelphia, the certificates of his ordination, and others respecting his conduct and manners; and he wrote to me, *most humbly requesting*, to use the expressions of his

letter of July 28, 1796, *to be admitted into this diocese, and to be allowed to exercise priestly functions, in Trinity Church, at Philadelphia, solemnly promising—that he would so diligently acquit himself of the sacerdotal duties, which might be committed to him, as to render himself worthy of further favours.* In compliance with this request, and under a dependence on the sincerity of his professions, I licensed and appointed him to be an assistant clergyman to the Rev. Mr. Helbron; and conferred on him the spiritual authority, necessary for discharging the duties annexed to his appointment. In the instrument conveying to him this authority, the following clause was contained, agreeable to a statute formed in the Diocesan Synod, held at Baltimore in Nov. 1791. *No priest, secular or regular, who has not been approved by the Bishop or his Vicar General to administer the Sacrament of Penance, or whose approbation has been revoked, shall presume to intrude himself into the ministry, excepting in a case of necessity,¹ under pain of suspension from every function of the priesthood, to be incurred ipso facto, that is, by the very act itself of disobedience to this ordinance.* Under this license, and without making any exception to the terms of it, the Rev. John Nepomucen Goetz, (for you know, that I speak of him) preceded to officiate in Trinity Church. But a subordinate station therein soon became too humiliating for him; and being encouraged by some laymen, regardless of their own solemn engagements to their Bishop, and of their sacred duty to respect and maintain religion and the laws of the church, he was not ashamed of co-operating with them to dismiss their lawfully appointed Pastor, without the concurrence or in-

¹ The only case of Necessity is in *Articulo Mortis* when and where a *lawful priest* cannot be found, to administer the comforts of religion to a dying person.

formation of his ecclesiastical Superior, and without any charge of negligence or criminality against him. After this, the intruder received from the same trustees a pretended appointment to the Pastoral office, that is, the power of binding and loosing; of administering the holy Eucharist to the Faithful of God's Church; of teaching and preaching, and performing all those duties, which, being in their nature entirely spiritual, can never be within the jurisdiction of, or subject to the dispensation of the laity, but were committed by Christ to the Apostles alone, and to their successors in the government of their respective churches.

"How contrary are these proceedings to the faith and discipline of the Catholic Church? When the Son of God was on the point of ascending into Heaven, and, leaving it under the visible government of St. Peter and the other Apostles, he communicated to them that spiritual and sublime jurisdiction, which the world cannot give, and which has for its object, not the bodies or temporal effects, but the souls of men; a jurisdiction derivable from him alone, *who can destroy both soul and body in hell*. Mat. x 28. To fill our minds with a due importance and sublimity, Christ, before he bequeathed it to his Apostles as his last legacy, addressed to them these awful and solemn words, recorded by St. Matthew, chap. 28, saying, *all power is given to me in Heaven and on earth*. Having thus brought to their recollection, the source of his own ministry, that he did *not come of himself*, but that *his Father sent him*, (John vii. 28, 20, &c.) having spoken thus to them; *as my Father hath sent me, I also send you*, (John xx. 21.) he then proceeded to invest them with their sacred commission and authority; saying, *Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe*

all things, whatsoever I have commanded you. The Apostles, thus commissioned by their Heavenly Teacher, proceeded to execute the duties of their ministry; they announced the glad tidings of salvation, and appointed Pastors to take charge of the churches formed by their preaching, which Pastors, in their turn, and according to new exigencies, constituted others, who have been thus continued to the present time, deriving their power of exercising the holy functions of the Pastoral office, not from human authority, or institutions of civil government, but from the same divine origin as the Apostles themselves. That the Catholic Church possesses exclusively a spiritual jurisdiction, so transmitted down to her, and by which she is and ever will be enabled to minister to us in all holy things, is her discriminating and exalted prerogative. She has always steadily and jealously maintained it; and you were taught to respect it in your earliest lessons of religion, from your first initiation into your catechism, and ever since in the public creeds, and approved formularies of our faith. When therefore you now hear it asserted, that clergymen may be clothed by the laity with spiritual powers to officiate at the altar, administer the sacraments and perform all Pastoral functions; when prevaricating Priests shelter their base prostitution of the rights of the church under the protection which is offered to them by usurpers of ecclesiastical and spiritual authority; when they lend their sacrilegious ministry to uphold a system of defiance against the universal discipline of Catholic dioceses; be assured, dear brethren, that though these scandals are not unprecedented in the history of the church, yet they have been always reprobated as destructive of her divine economy, and leading to all the evils of a schismatical separation from her. Disorders of this pernicious tendency never break out, without

calling forth the solicitude and animadversion of Pastors, who feel a regard for the integrity of faith, and the preservation of their flocks from the contagion of error and immorality. God forbid, that I should aim to irritate our dissenting brethren, by an acrimonious recapitulation of the doctrines on church authority, advanced by the first pretended reformers; or by comparing them with the principles avowed by such amongst you, as have been leaders in the unfortunate dissensions which I so sincerely deplore! But surely no offence ought to be taken, when, speaking to Roman Catholics committed to my pastoral care, I say to them, that they are exchanging the doctrines of the Catholic Church for those of Luther and Calvin; that though they may call themselves *her children*, yet she will not allow herself to be *their mother*, as long as they refuse to hear her counsels, or obey her commands; in a word, that they can be Catholics no longer, than whilst they continue united in the profession of the same faith, and participation of the same sacraments, under the visible government of Pastors, deriving their authority from the same source, and acknowledging for their supreme head under Jesus Christ, and his Vicar on earth, the Bishop of Rome, the Successor of St. Peter; and, as a consequence of this acknowledgment, receiving and recognising those Pastors only, who hold communion with, and whose jurisdiction is allowed by him.

“It has been always the uniform endeavour of the open and secret enemies of the Catholic Church to represent this spiritual supremacy of Christ’s Vicar in the most odious light; and I was not surprised to hear, that the turbulent men, who foment the present disturbances, have declared themselves independent of it, as of a *foreign jurisdiction*. By using these words, they not only manifest the spirit by which they are governed, but they

hope to render obnoxious to our fellow-citizens an essential tenet of our religion, and all of us who profess it: a tenet, which is the bond of our union; which cements and keeps together, in the profession of the same faith, in the celebration of the same solemn and public worship, and under one uniform government, established by Jesus Christ, and perpetuated by succeeding Pastors, so many different nations, so distant from each other, and unconnected in every other respect.

“There would indeed be a foundation for the reproach intended by the words, *foreign jurisdiction*, if we acknowledged in the Successor of St. Peter, any power or prerogative which clashed in the least degree with the duty we owe to our country, or its laws. To our country we owe allegiance, and the tender of our best services and property when they are necessary for its defence: to the Vicar of Christ we owe obedience in things *purely spiritual*. Happily, there is no competition in their respective claims on us, nor any difficulty in rendering to both the submission, which they have a right to claim. Our country commands and enforces by outward coercion the services which tend to the preservation and defence of that personal security, and of that property, for the sake of which political societies were formed, and men agreed to live under the protection of, and obedience to civil government. The Vicar of Christ, as visible head of his church, watches over the integrity and soundness of doctrine, and makes use of means and weapons, that act only on the souls of men, to enforce the duties of religion, the purity of worship, and ecclesiastical discipline. As members of the church, we form one indivisible society with our brethren in faith, spread through the whole world, of which Jesus Christ is the invisible, and, as has been said, the Successor of St. Peter is the visible head. The power possessed by the latter is of

the same kind as that of the former, (for it is derived from him,) and consequently *is not of this world*: it is ordained for, and directed to the preservation of unity in faith and worship, amongst all true believers. The jurisdiction attached to his supremacy is not and cannot be *foreign* to the members of the Catholic Church. However they may be spread through different and far distant countries, they are *sheep of one fold*, John x. 16, they are under *one shepherd*, ever blessed in Heaven, but visible to us, through his Vicar here on earth; they are *no more strangers and foreigners: but are fellow-citizens with the Saints and the domestics of God*. Ephes. ii. 19. As members of a religious society thus constituted, you, my dear brethren, with all other Catholics, have often repeated the solemn and authentic profession of your faith, and at the foot of the altar, in the adorable presence of Jesus Christ, *you have acknowledged the Holy Catholic Apostolic Roman Church for the Mother and Mistress of all Churches, and promised true obedience to the Bishop of Rome, Successor of St. Peter, Prince of the Apostles, and Vicar of Jesus Christ*: and having made this declaration of your belief and obedience, you concluded by *promising most constantly to retain and confess the same, entire and unviolated, with God's assistance, to the end of your lives*.

“These are the words of that creed, by which, throughout the Catholic world, we all testify our adherence to the doctrines and our inviolable attachment to the Chief Pastor of our church. Consider now, whether this creed can be truly professed by them, who, without any reference to Episcopal authority, have discharged their Pastor and acknowledged another in his stead, who has no authority to minister in holy things. Do they acknowledge, in fact and reality, *the Catholic Apostolic Roman Church for the Mother and Mistress of all Churches*, who

declare themselves independent of her, as possessing only a *foreign jurisdiction*? who deny that her disciplinary regulations and ordinances ought to have any force in the Church of the Holy Trinity at Philadelphia? Is the power of a *mother* foreign to her *children*? Is the power of a *mistress* foreign to those who are bound to *reverence* and obey her? Do they yield *true obedience to the Bishop of Rome, Successor of St. Peter, and Vicar of Jesus Christ*, who, after first recognizing the Episcopal establishment sanctioned by his holiness in these United States, for the general government of Catholic Christians, afterwards, for private purposes, arbitrarily and schismatically reject it? Our present Pontiff, Pius the Sixth, in his brief for constituting a Bishop's See at Baltimore, thus expresses himself: 'We declare, by our Apostolic authority, all the faithful of Christ, living in Catholic communion, as well ecclesiastics as seculars, and all the clergy and people dwelling in the United States of America, though hitherto they may have been subject to other Bishops of other dioceses, to be henceforward subject to the Bishop of Baltimore in all future times; and to this Bishop and his successors we impart power to curb and check, without appeal, all persons who may contradict or oppose their orders; to visit personally, or by deputies, all Catholic churches; to remove abuses; to correct the manners of the faithful; and to perform all things which other Bishops in their respective dioceses are accustomed to do and perform.'

"After hearing this language of our First Pastor, and the common Father of the Faithful, let those, who still profess themselves Catholics, consider, if it be possible to reconcile the conduct of some amongst you, with the veneration they have vowed so often to the successor of St. Peter. The two clergymen, Messrs. Goetz and Elling, who exercise their sacrilegious ministry in Trinity

Church, openly and publicly disclaim any subjection to the Episcopal jurisdiction, established amongst us by the Holy See. They continue to preach, and perform all the functions annexed to the pastoral charge; to celebrate the most awful act of religion, the solemn sacrifice of the New Testament: and to deceive the credulous and ignorant, by pretending to dispense to them the ministry of reconciliation and pardon, though all power and authority for these purposes have been withdrawn from them, and this has been publicly notified to you all. How is it possible for any, who wish to continue in the communion of the church, to uphold and support the authors of such schismatical proceedings? Is it not raising up openly the standard of revolt against their lawful pastors, and forswearing their solemn promises of obedience to him, who is the chief amongst them?

“There remain many other subjects for consideration, which ought to alarm the consciences of the authors and accomplices of the actual or impending schism. The Apostolic institutions; the traditions and uniform practice of the universal Church, through all its vicissitudes of persecution and peace; the decrees of Councils and Pontiffs; and the doctrine of the Fathers, bear witness against the usurpation committed by your Trustees, and supported by the two clergymen above mentioned. As I wished to render this instruction plain and intelligible to all, and only to include in it necessary points for your information on the present occasion, I purposely avoided citations from the authorities which have been mentioned. But I shall now lay one before you, which is from the highest authority in the Church, and, though of a late date, is only a renewed condemnation of a renewed heresy. His present Holiness, by a solemn decree and constitution, dated August 28, 1794, and addressed to all Catholics, passed judgment and condemnation on

many erroneous doctrines, amongst which is the following: which asserted, that *power was given by God to the Church, that it might be communicated to the Pastors, who are its ministers for the salvation of souls.* This doctrine the Pope declares to be *heretical*, if it be understood to mean, *that the power of ecclesiastical ministry and government is derived to the pastors from the community or congregation of the faithful people.*

“The Trustees of Trinity Church, and the two clergymen, who act in subjection to them fall evidently under the censure pronounced by the Vicar of Christ: for it is manifest to you all, that the latter have *no power of ecclesiastical ministry and government*, but that which is derived from the former, or, at most, *from the community* represented by them. Behold, my Brethren, the fatal consequence of their departure from the established discipline of the Church. Their proceedings are grounded on principles erroneous in faith, and branded with the qualification of being *heretical*, and repugnant to divine revelation. What then is wanting to make the abettors of them foreign to the Church, and *apostates* from the faith? Nothing is wanting for the consummation of this guilt and misfortune, but to persevere obstinately in the avowal and practice of their error, after this plain admonition, which my pastoral solicitude commands me to give them. May *he who is not the God of dissension, but of peace*, 1 Cor. Ch. 14. inspire better counsels into their hearts!

“I invite you all, my dear Brethren, to unite together in offering up this earnest supplication to the throne of mercy, that all *may be now converted to the pastor and Bishop of your souls.* 1 Pet. ii. 25. As this revolt against the lawful authority of your ecclesiastical superiors was begun without any pretence of injury, or a single cause of complaint, ever made known to me; and

as I am conscious to myself of feeling every disposition, not only of good-will, but of tender solicitude to promote the welfare and respectability of your congregation, and its increase in all godliness; so I cherished the hope, that a sense of religion towards God, of due submission to the rightful authority of his ministers, an attachment to revealed truths, and an awful horror of the guilt of schism and apostacy, will revive in all hearts, and banish out of them discord and disobedience, and bring back again the pleasing prospects of extending the reign of Jesus Christ in truth and holiness.—May the blessing of God be with us all! AMEN.

“Baltimore, Feb. 22, 1797.”

The foregoing monitions did not prove effective in subduing the rebellious spirits of the two priests, and the Bishop was obliged to inflict the Church's formal excommunication upon the offenders against ecclesiastical law and defiers of episcopal authority. This he did in the following document, which is copied from the original in the Baltimore Archives:

“February 23, 1797.

“Be it known that John Nepomucene Goetz, Priest, having come into this diocese of Baltimore, and petitioned to be admitted therein, and to be allowed by the Bishop thereof to exercise therein under his authority and jurisdiction priestly and ministerial functions, did receive a licence to that effect subject however to the revocation of the Bishop and limited to him, as assistant Clergyman in Trinity Church, Philadelphia, that this licence having been revoked by the Vicar General at Philadelphia for certain weighty reasons, the said John Nepomucene Goetz presumed nevertheless and still continues to exercise the ministry forbidden to him, although a sentence of total suspension has been intimated

to him personally notified; that he contumeliously and repeatedly refused to receive and sent back unopened a letter of paternal admonition from the Vicar General; that being so suspended he was not ashamed to vilify the priestly character, by receiving a pretended appointment to be the pastor of Trinity Church, Philadelphia, from certain laymen; and under their sole authority to concur in dismissing the pastor lawfully established and who for some years had filled the pastoral office, without complaint or accusation being made know to or till this time ever heard of by the Bishop of the Diocese; the said John Nepomucene Goetz hereby incurred *irregularity*, that is, in ecclesiastical language, a penalty or inability enacted by the Church against any clergyman who shall perform any act of his order whilst he is under the censure of his suspension: by this conduct as well as by the language he held in his public discourses in Trinity Church, he surrendered to the laity as far as in him lay, the divine and spiritual jurisdiction which legitimate pastors of the Church inherit from Christ and his Apostles and countenanced the condemned and heretical doctrine that *the power of ecclesiastical ministry and government is derived to pastors from the community or congregation of the people.*

“Also, be it known that Willian Elling, Priest, bound likewise in the same manner to obey his Bishop, and under this obligation licensed to exercise priestly and ministerial functions has associated himself with the aforesaid John Nepomucene Goetz to disclaim episcopal jurisdiction and to subject to laymen the authority derived from Christ to the First Pastors; and to hold under the good will of such laymen authority to preach, to administer the Sacraments and perform the most sacred offices of the Priesthood: that being suspended for these violations of his duty he disregarded his

suspension, dared profanely to administer the Sacraments and even to offer up the great Christian sacrifice, thus adding sacrilegious aggravation to his other guilt.

"To remedy these abuses and reclaim the perpetrators of them, every measure of forbearance, every endeavour at remonstrance has been tried in vain. They were finally admonished to desist from committing such excesses, so injurious to doctrine and discipline, so repugnant to reverence due to the Sacraments of God; and notice was given to them of the consequences which would follow their obstinacy in guilt; but still no amendment followed.

"Wherefore since docility and submission may seem not to avail those who are disobedient unless resistance to lawful authority be punished by due animadversion, I, John, Bishop of Baltimore, by authority of God the Father, Son and Holy Ghost, and of the Blessed Apostles Peter and Paul, do excommunicate and in this writing signed with my hand and sealed with my seal and to be published in the Church of the B. Virgin Mary, of the city of Philadelphia, on Sunday, the fifth day of March, in the year of Our Lord 1797, declare to be excommunicated the said John Nepomucene Goetz and William Elling, priests, and as such to be shunned and avoided until they shall make requisite reparation, that their souls may be saved on the day of judgment.

"✠ Jⁿ BISHOP OF BALTIMORE.

"Baltimore, February 23, 1797.

"Done in the presence of

"F. BEESTON,

"Pastor of St. Peter's,

"Priest."

To the plea that Father Charles Helbron, the brother and predecessor of Father Peter Helbron had not been appointed by Bishop Carroll and had performed the

functions of the priesthood without episcopal authority, Bishop Carroll submitted this sworn testimony.

“ Baltimore:

“The underwritten declares and on his solemn oath attests, as follows: that on examination of his copy book of letters he finds on the 14 of August, 1791, he wrote to the Rev. Peter Helbron, directing and appointing him to proceed from Goshenhopen, where he then lived, to Philadelphia and take charge of the congregation of Holy Trinity Church there, on the departure of his B^r. Rev. Charles Helbron, then going to Europe.

“This deponent says farther that at or about the time of the first opening of the aforesaid Trinity Church for Divine service the Rev^d. Charles Helbron above mentioned proceeded to perform pastoral functions therein on the sole appointment of the Trustees of said Church without license obtained from and contrary to the express injunctions of this Deponent who thereupon went to Philadelphia and held several conferences with the said Charles Helbron and sent a monitory intimation to him that if he did not make submission within a limited time he should be suspended from all ministerial functions; that after this the said Charles Helbron agreed to sign and did sign an instrument of writing to the following effect, viz. ‘I acknowledge that neither I nor any other Catholic clergyman in the United States can lawfully administer the Sacraments, preach or perform any parochial function but inasmuch as we are approved by the ecclesiastical Superior thereof.’ This instrument so signed this Deponent read publicly from the pulpit in Trinity Church on the feast of the Epiphany of our Lord in the presence of the said Charles Helbron, the Trustees of Trinity Church and a numerous congregation; after which the Deponent conferred on the said Charles Helbron the spiritual powers necessary for ex-

ercising his ministry in behalf of the Roman Catholics worshipping in Trinity Church. And further the Deponent sayeth not.

“+ Jⁿ. Carrol, Roman Catholic Bishop of Baltimore.

“Sworn to this 25th Day of

“February, 1797

“Before JAS. CALHOUN.”

(Endorsed “Bishop Carroll’s affidavit.”)

Herewith is given the affidavit of George Apt that the Rev. Leonard Neale pronounced excommunication of Goetz and Elling in St. Mary’s Church, on March 12, 1797:

“George Apt of the District of Northern Liberties, being duly sworn according to law, on his oath doth say that on Sunday the twelfth of March instant the Deponent was in the Roman Catholic Church of St. Mary in Fourth Street, in the city of Philadelphia, between the hours of ten and eleven o’clock in the forenoon; that during that period of time the Reverend Leonard Neale, one of the pastors of the said Church, together with the Reverend Peter Helbron and the Reverend Mr. Carr, and a French Roman Catholick Priest whose name is not known to this Deponent, ascended the steps of the altar in the said Church and there standing together, the said Leonard Neale habited in priestly vestments and the others with white surplices with stoles, the said Leonard Neale read aloud a printed paper the tenor of that which is hereunto annexed marked B and which this Deponent verily believes to have been a copy of the same, declaring the worship of God performed at the Church of the Holy Trinity at Philadelphia to be Heretical and Schismatical and its Ministers, the Reverend Mess^{rs}. Goetz and Elling to be guilty of heresy and sacrilege and imputing the same guilt to those of the said Congregation who should con-

tinue to attend public worship performed by the said ministers; and afterwards the same Leonard Neale, with the said Helbron and Carr and the French Priest, proceeded to excommunicate the Mess^{rs}. Goetz and Elling, by Bell, Book and Candle, the same Leonard Neale reading with a loud voice in the presence of a numerous assembly of hearers a pretended Sentence of Excommunication issued under the pretended authority of a person who styles himself 'John by the Grace of God, Bishop of Baltimore,' the said Peter Helbron ringing the bell and the said Mr. Carr blowing out the candle and altogether performing the usual ceremonies of excommunication as this Deponent then and there understood and believes them to be.

"GEORGE APT.

"Sworn before me and subscribed
the twenty-first day of March, 1797."

(No exhibit B was found with the original of this.)

"William Elling, Clerk, being duly sworn according to law on his oath doth say, that he is and has been for several months past one of the Ministers of the Catholic Church in the City of Philadelphia, that the paper hereunto annexed marked B was brought to his house on Saturday the eleventh of March instant and delivered to him by a girl whom this Deponent knows to be a servant maid to the Reverend Peter Helbron who told him that the said Peter Helbron had desired her to carry and deliver the said paper to this Deponent.

"WILLIAM ELLING.

"Sworn before me and subscribed
the twenty first of March 1797.

CORAM REYNOLD KEEN."

"A true copy

"EDW. S. BURD for

"EDW. BURD, pro."

(The above is on the back of Apt's affidavit. There is also another copy—the original—of Apt's affidavit.)

(From Archives at Baltimore.)

Mr. Apt was not correct as to dates. He had declared that all that he saw and heard had occurred on March 12. Then came Pierce Maher, two days later, and swore it was on March 5, and that a written paper and not a printed one was read.

"The Commonwealth

"The Right Reverend John Carroll and others.

"The undersigned Deponent declares and solemnly deposes on oath; that he was at prayers in St. Mary's Church on Sunday the 12th day of March between the hours of ten and eleven of the Clock and that no Letter was read on that day from the altar nor Excommunication.

"That on Sunday the fifth of March this Deponent was at prayers at the said Church of St. Mary's on or about the hour before mentioned, that he heard the Rev^d Mr. Neil read some papers concerning two priests viz. Jn^o Nepomucene Goetz and Wm. Elling, that this Deponent is positive the papers from which Mr. Neil read were not printed but in Manuscript; and that no printed paper whatever was read from the altar upon that occasion. This Deponent further says that he has read the pastoral Letter of the Bishop of Baltimore to the Congregation of Trinity Church dated Baltimore, Febr'y. 22^d 1797 and that the s^d pastoral Letter was not read from the altar on that occasion.

"PIERCE MAHER.

"Sworn 29 March 1797

"Edw. Burd pro.

[Baltimore Archives.]

Suit of course had been brought by the Trustees against Father Helbron to obtain possession of the

church, house, and property. Bishop Carroll came to Philadelphia "flattering himself that his presence would restore peace."

Evidence of the agreement of 1796 is given in the following affidavit:

"Adam Opfermann being duly sworn maketh oath and saith: that he was one of the Trustees of the Roman Catholic Holy Trinity Church in the City of Philadelphia for five years ending on last Whitsun Monday: that he was present at a General meeting of the Trustees and Members of the s^d Congregation duly convened at the school house belonging to the s^d Society in May or June last when an Election for new Trustees in the place of this Deponent and the other Trustees took place: and at this meeting it was agreed between the Reverend Peter Helbron and the s^d Trustees and Congregation that he, the s^d Peter, their then Pastor, should continue in this office during his life and that his salary should be one hundred and fifty Pounds per annum so long as he should be able to officiate in that capacity and that when he should be too old or infirm to exercise his pastoral function his salary should be one hundred Pounds per annum for the remainder of his life: this was mutually agreed to without any dissenting voice in the hearing of this Defendant (Deponent?) nor did he ever hear any objections thereto until it was proposed to supply his place by the Reverend Mr. Goetz and at the time also appeared Daniel Norbech a Trustee of the s^d Society for two years ending on last Whisonmonday and made oath that he was present at the Election referred to in the foregoing Deposition and that the agreement therein mentioned was then and there made between the Reverend Mr. Helbron and the s^d Trustees and the Congregation on the terms and in the manner stated."

(Neither date, nor signatures appear to this paper. It is seemingly a copy or draft. From Baltimore Archives.)

APPLY FOR ATTACHMENT AGAINST BISHOP CARROLL.

"At a Supreme Court held at Philadelphia the twenty-third day of March Instant on affidavit and motion of B. McKean Esq. Rule that the Right Reverend John Carroll, Reverend Leonard Neale, Reverend Petrus Helbron and Reverend M. Carr shew cause on the twenty-ninth day of March why an attachment shall not issue against them for a Contempt of this Court.

"From the Record."

The above is from the "true copy" in Archives at Baltimore. The date of year is not given.

"The Corporation of the Roman Catholic Clergy" of Maryland, composed of the ex-Jesuits whose Society had been suppressed in 1773 and had procured a State Charter in order to legally preserve the property of the old society, in meeting at St. Thomas Manor, Md., September 4, 1797, ordered paid to Bishop Carroll \$160 for "extraordinary expenses incurred in Philadelphia."

Affidavits were made on March 30, 1797, before the Supreme Court by James Young and Joseph Cauffman that "long after the opening of Trinity Church they saw Dr. Carroll officiate and administer the Sacrament of Confirmation in said Church and that he was considered and respected by the Congregation and Trustees as their Bishop."

The Rev. John Andrews, Vice-Provost of the University of Pennsylvania, the same day did "depose and say that some years ago, having heard that Dr. Carroll, now Bishop Carroll, was to preach at the new Roman Catholic Church in this City, commonly called the Holy Trinity Church, he went to hear him. He remembers

well that the Doctor preached a sermon on the discipline of the Church, urged the necessity of obedience to ecclesiastical superiors, and that, when the sermon was ended, the minister whom this deponent understood to be the officiating minister, and whose name he believes to have been Helburn, delivered an address in German, the substance of which Dr. Carroll gave afterwards in English. And although this deponent does not distinctly remember what was said by either of these gentlemen upon that occasion, yet he perfectly remembers the purport of the whole to have been this: that there had been some irregularity in the conduct of Mr. Helburn and the leading members of that Congregation, in consequence of certain concessions or promises on their part the breach was now closed.

“JOHN ANDREWS.”

(From an original paper seemingly wholly written by Andrews from the word “depose.”)

The next day John Luke Lenz and John Conrad made declaration that “in the fall of last year” they had in the school house signed as witnesses to “an agreement between Trustees and Rev. Mr. Helbron,” though they knew not the contents thereof.

James Oellers had erected the altar of the Church and built a frame school-house the cost of which he had assumed, but the Board of Trustees voted to regard these as church property and so to be paid for by the Church. Where that frame school-house was located is not now known.

On June 12, 1797, the Rev. William Elling was engaged as schoolmaster at a compensation of one hundred dollars. He was also to instruct fifty youths who were to pay a tuition fee of ten dollars each to the schoolmaster. The school was to open on Monday, June 19.

At this time Father Goetz was, by the minutes, stated to be the pastor *pro tem.*, but at a meeting of Trustees on July 6, 1797, he was dismissed from the service of the Church. His last baptism record was made as of July 4, 1797.

He had one morning gone to the home of Mrs. Hourne, a widow, possibly the relict of Henry Hourne, an early Trustee, and engaged in an altercation with her of such a demonstrative character that he drew a knife upon the widow, then proceeded to the home of George Lechler Jr., and narrated to him the affray. Lechler then obtained a warrant for the arrest of Father Goetz. Whereupon Father Goetz, as President of the Board of Trustees, called a meeting but did not attend. Mr. Lechler was excluded from the room while an investigation was held which resulted in Father Goetz being dismissed. On August 12, the evidence against him, sworn to before Andrew Clarkson, Alderman, was presented, together with the defense of Father Goetz. The Trustees resolved that he surrender all Church property. Whatever the "crimes" were, it was made evident to Father Goetz that his absence would be the best method of escaping the penalty for his offence. He disappeared.

THE URSULINES OF NEW ORLEANS. ARRIVAL
OF POSTULANTS FROM FRANCE A CEN-
TURY AGO. OUR LADY OF PROMPT
SUCCOR. THE BATTLE OF NEW
ORLEANS.

Bishop-elect John Cheverus of Boston, writing on June 26, 1810, to the Right Rev. Joseph Octave Plessis, Bishop of Quebec, said: "You know, perhaps, that on the eighth of this month twelve French Ursulines arrived in Philadelphia. They are destined for the Convent of New Orleans which wanted subjects."¹

There were but eight—not twelve. There were seven postulants in charge of Mother St. Michel, known in the world as Miss Agatha Gensoul. The names of the postulants follow:

Miss Marie de St. Vincent de Laclotte,
Miss Aimée Chandron,
Miss Olive Piet,
Miss Marie Casse,
Miss Marie Lablancherie,
Miss Marie Therron,
Miss Marie Pelmoine.

This little band left La Rochelle on Holy Saturday, April 21, 1810, and reached Philadelphia on the eve of Pentecost after a voyage of fifty days. They remained in Philadelphia fifteen days and then went to Baltimore where Bishop Carroll detained them until November 21,

¹ Quebec Archive Transcripts in A. C. H. S.

1810, on account of the great heat of the Southern climate then so pernicious to foreigners. They arrived at New Orleans on December 30, 1810, after being over nine months on the way.¹

The first-named postulant, Miss de Laclotte, who received in religion the name of Sister St. Joseph, was a lady of cultured intellect, refined manners, high rank, and great social distinction.

Mother St. Michel, who had charge of the band, was a cousin of Mother St. André Madier, who remained in charge of the Ursuline Monastery at New Orleans after the Spanish Sisters had withdrawn to Havana on May 29, 1803, and after Louisiana had (in 1800) been transferred to France, Mother St. André appealed to Sister St. Michel, who in the Reign of Terror had been driven from the Convent of Pont St. Esprit. She with another Ursuline Sister opened a boarding school at Montpellier, where she received Mother St. André's letter telling her of the need at New Orleans. "She felt inspired to abandon her own work and hasten to the relief of her Sisters in Louisiana;" but her Bishop, when applied to for permission to do so, replied: "The Pope alone can give this authorization."

Father Bournigalle relates that Pope Pius VII was a real captive at Rome, while awaiting to be dragged as such to Fontainebleau. Napoleon held close custody and the jailers of the Holy Father, in the Eternal City, had received strict orders to prevent every communication, even by letter, with the Vicar of Jesus Christ. Consequently, writing to the Pope and expecting an answer from him was, humanly speaking, an act of folly. This, however, Madame Gensoul felt inspired by God to do. Accordingly, on December 15, 1808, she wrote to the Pope.

¹ Records of New Orleans Ursulines.

After having set forth her motives, she concluded thus : "Most Holy Father, I appeal to your apostolic tribunal. I am ready to submit to your decision. Speak. Faith teaches me that you are the voice of the Lord. I await your orders—'Go' or 'stay' from your Holiness, will be to me the same thing."

The letter is written; but how can it be made reach its destination? The letter has already been written three months and as yet no opportunity of sending it has presented itself. Madame St Michel kneels before a statue of Mary to whom she recommends the success of her enterprise; and, while thus praying, she feels inspired to address the Queen of Heaven in these words; "O Most Holy Virgin Mary, if you obtain me a prompt and favorable answer, I promise to have you honored at New Orleans under the title of Our Lady of Prompt Succor."¹

The letter, though written on December 15, 1808, was not sent until March 19, 1809. Pius VII replied on April 29, 1809, through Cardinal Pietro: "His Holiness cannot do otherwise than approve the esteem and attachment you have retained for the religious state, and the spirit you have maintained within yourself of the Institute of St. Ursula. The Holy Father has experienced the greatest consolation on learning that a monastery of an order so useful, and one which has rendered such signal services to the Church, is established in Louisiana, and that piety, peace and the most exact regularity reign therein. His Holiness approves of your putting yourself at the head of your religious aspirants, to serve as their guide during the long and difficult voyage which you are about to undertake."²

¹ Morning Star, New Orleans, Dec. 22, 1894.

² Ibid, Dec. 29, 1894.

So Mother St. Michel "ordered a fine statue of Our Lady of Prompt Succor to be sculptured." This she brought to New Orleans, where it is honored under the title of Our Lady of Prompt Succor. The centenary of its arrival, December 30, 1910, was celebrated by the Ursulines with special ceremonies. Through the intercession of Our Lady invoked under this title the Sisters ascribe the preservation of the Monastery from destruction by fire in 1812 when the statue was placed on a window in front of the fire, and immediately the wind changed and safety was assured.

It was before this statue the Ursuline Nuns prayed unceasingly during the famous battle of New Orleans, January 8, 1815, when General Jackson won such a decisive victory over the British forces. The General ascribed the victory to the "blessing of Heaven directing the valor of the troops under my command, one of the most brilliant victories in the annals of war." He requested Bishop Du Bourg to "cause the service of public thanksgiving to be performed in the Cathedral in token of the great assistance we have received from the Ruler of all events and of our humble sense of it for the signal interposition of Heaven in giving success to our arms which requires some external manifestation of the feelings of our most lively gratitude."

Yearly on the recurrence of the anniversary of the battle a special service commemorative of the victory is celebrated at the Ursuline monastery. It was indeed a miraculous battle.

BURIALS OF CATHOLICS WHO DIED OF YELLOW FEVER IN PHILADELPHIA IN 1798.

SELECTED FROM "HISTORY OF THE PESTILENCE, COMMONLY CALLED
YELLOW FEVER, WHICH ALMOST DESOLATED PHILADELPHIA IN
THE MONTHS OF AUGUST, SEPTEMBER AND OCTOBER. 1798." BY
THOMAS CONDIE & RICHARD FOLWELL. PHILADELPHIA: FROM
THE PRESS OF R. FOLWELL.

Abbot, Juley, Sept. 13.....	<i>Trinity</i>	Burling, John, his child, Sept. 10.....	<i>Trinity</i>
Agnew, Felix, Oct. 28	<i>St. Mary's</i>	Burn, Thomas, Sept. 26.....	<i>St. Mary's</i>
Aline, Victoire, Sept. 29.....	<i>St. Mary's</i>	Byrne, Mrs. Rose, Sept. 14....	<i>St. Mary's</i>
Babtian, Polly, Sept. 13.....	<i>Trinity</i>	Carr, Bernard, Sept. 5.....	<i>St. Mary's</i>
Baptian, Polly, Sept. 3.....	<i>Trinity</i>	Carragher, Philip, a child,	
Baker, Bartholomew, joiner,		Oct. 6	<i>St. Mary's</i>
Sept. 8	<i>St. Mary's</i>	Carrell, Paul, Sept. 21.....	<i>St. Mary's</i>
Baker, Lawrence, Aug. 30.....	<i>St. Mary's</i>	Cassidy, Patrick, printer, Sept.	
Baker, Peter, son of John,		13	<i>St. Mary's</i>
Sept. 9	<i>St. Mary's</i>	Chambers, William, a child,	
Baker, Bartholomew, sen.,		Aug. 21	<i>St. Mary's</i>
Sept. 9	<i>St. Mary's</i>	Chateaudun, an infant, Sept. 24.....	<i>St. Mary's</i>
Baker, Joseph, Sept. 15.....	<i>St. Mary's</i>	Christman, William, his two	
Baker, Juliana, a child, Sept. 13.....	<i>St. Mary's</i>	children, Oct. 8	<i>Trinity</i>
Barry, Catherine, a child,		Cochler, George, Sept. 15.....	<i>St. Mary's</i>
Sept. 17	<i>St. Mary's</i>	Cole, Richard, Sept. 3.....	<i>St. Mary's</i>
Barry, Mary, Oct. 18.....	<i>St. Mary's</i>	Condon, William, Oct. 8.....	<i>St. Mary's</i>
Bassnett, Eleanor, Sept. 28.....	<i>St. Mary's</i>	Copia, John, his daughter, Aug.	
Baumanin, Barbara, Sept. 24.....	<i>Trinity</i>	27	<i>St. Mary's</i>
Bayley, John, a child, Oct. 12.....	<i>St. Mary's</i>	Corens, Ann, Sept. 24.....	<i>St. Mary's</i>
Bebel, Sarah, child, Oct. 20.....	<i>St. Mary's</i>	Coyle, Philip, Sept. 11.....	<i>St. Mary's</i>
Beetner, Godfrid, Oct. 12.....	<i>Trinity</i>	Curtis, Mary, Sept. 27.....	<i>St. Mary's</i>
Bietner, Godfrid, Oct. 11.....	<i>Trinity</i>	Danly, Charles, a child, Aug. 17.....	<i>St. Mary's</i>
Bolton, Edward, Sept. 2.....	<i>St. Mary's</i>	Davidson, Ann, Sept. 20.....	<i>St. Mary's</i>
Boyd, Ann, Sept. 22.....	<i>St. Mary's</i>	De Berey, Joseph, his wife,	
Boyle, Ann, Nov. 1	<i>St. Mary's</i>	Sept. 4	<i>St. Mary's</i>
Boyle, Edward, Oct. 31.....	<i>St. Mary's</i>	Decoster, Christiana, Sept. 8.....	<i>Trinity</i>
Brennan, Edward, Sept. 21.....	<i>St. Mary's</i>	Delamar, Margaret, Aug. 10.....	<i>St. Mary's</i>
Brennan, William, Sept. 29.....	<i>St. Mary's</i>	Demont, Catherine, a child,	
Brown, Francis, Aug. 29.....	<i>Trinity</i>	Sept. 12	<i>St. Mary's</i>
Brown, Mary, Sept. 24.....	<i>St. Mary's</i>	Denny, George, Aug. 31.....	<i>St. Mary's</i>
Brown, John, child, Oct. 4.....	<i>St. Mary's</i>	Devette, Patrick, Aug. 25.....	<i>St. Mary's</i>
Bullay, Isabella, child of An-		Diamond, Mary, Sept. 9.....	<i>St. Mary's</i>
dreas, Sept. 24	<i>St. Mary's</i>		

- Dignerone, Charles, his wife,
Sept. 5 *St. Mary's*
Dillon, Isabella, a child, Sept.
29 *St. Mary's*
Dillon, Elizabeth, Aug. 5 *St. Mary's*
Dougherty, Madge, Sept. 7 *St. Mary's*
Dowlann, James, Sept. 17 *St. Mary's*
Duffy, Jane, Sept. 17 *St. Mary's*
Duffy, John, Sept. 30 *St. Mary's*
Durham, James, Sept. 1 *St. Mary's*
Enniss, Ann, a child, Aug. 31. *St. Mary's*
Enniss, Rev. Mr. Michael, pas-
tor of St. Mary's chapel. *St. Mary's*
Esling, Paul, Sept. 21 *St. Mary's*
Farrell, Patrick, a child, Sept.
12 *St. Mary's*
Fegan, John, Oct. 13 *St. Mary's*
Fethorn, John, Oct. 12 *Trinity*
Field, Joseph, Sept. 19 *St. Mary's*
Field, Patrick, Sept. 7 *St. Mary's*
Forrich, Tobias, Sept. 27 *Trinity*
Forthner, Frederick, son of
widow, Sept. 22 *St. Mary's*
Forthner, Elizabeth, daughter
of ditto, Sept. 24 *St. Mary's*
Forthner, George, son of Nich-
olas, Sept. 20 *St. Mary's*
Frinden, Salome, Sept. 23 *Trinity*
Gallagher, Ann, Aug. 6 *St. Mary's*
Gallagher, James (porter),
Sept. 28 *St. Mary's*
Gaul, Elizabeth, Aug. 20 *Trinity*
Gaynor, Thomas, Oct. 6 *St. Mary's*
Gillaspie, James, Sept. 22 *St. Mary's*
Grafar, Madam, Sept. 10 *St. Mary's*
Grelanit, Eleonore, Sept. 10 *St. Mary's*
Griswold, Elizabeth, Oct. 2 *St. Mary's*
Haffner, Andrew, Sept. 27. *Trinity*
Halley, John, Sept. 30 *St. Mary's*
Hamlain, Hannah, Oct. 2 *St. Mary's*
Hannet, Antoinetta, Aug. 3. *Trinity*
Hanlon, Bridget, Aug. 25 *St. Mary's*
Hanson, Henry, Oct. 9 *St. Mary's*
Harken, John, Oct. 23 *St. Mary's*
Harken, Edward, Oct. 24 *St. Mary's*
Harken, James, a child, Sept. 9. *St. Mary's*
Harkens, Sarah, Sept. 25 *St. Mary's*
Harpeger, Catherine, Sept. 25. *St. Mary's*
Hart, John, Sept. 8 *St. Mary's*
Hauet, Antonietta, child, Aug. 3. *Trinity*
Heaman, Jane, Sept. 21 *St. Mary's*
Henry, Mary, Sept. 4 *St. Mary's*
Henry, David, Sept. 2 *St. Mary's*
Henry, John, Oct. 7 *St. Mary's*
Hertzog, Catherine, Oct. 11. *Trinity*
Hertzog, Christina, Oct. 11. *Trinity*
Hesler, Andrew, Sept. 21 *St. Mary's*
Hickey, Mary, Oct. 2 *St. Mary's*
Hiley, Elizabeth, Sept. 15 *St. Mary's*
Hill, George, his child, Aug. 23. *St. Mary's*
Hoffman, Adam, his son, Sept.
20 *St. Mary's*
Hopkins, Philip, a child, Aug. 1. *St. Mary's*
Hunter, Margaret, Aug. 26 *St. Mary's*
Huron, John, Aug. 27 *Trinity*
Kaeffer, Mary, Sept. 21 *Trinity*
Kane, Eleanor, a child, Sept. 25. *St. Mary's*
Kane, James, Sept. 30 *St. Mary's*
Kenny, Mary, Sept. 10 *St. Mary's*
Kesler, Catherine, Sept. 11 *St. Mary's*
Kaller, Catherine, Sept. 11 *St. Mary's*
Kline, Mary, Sept. 5 *Trinity*
Knile, Peggy, Sept. 30 *Trinity*
Knile, Fanny, Oct. 7 *Trinity*
Kneill, Ann, Sept. 26 *Trinity*
Kremer, John, Sept. 14 *Trinity*
Kremer, Barbara, Sept. 8 *Trinity*
Lagrange, Rev. Joseph, a French
Catholic clergyman, Sept. 1. *St. Mary's*
Larlor, James, child, Aug. 31. *St. Mary's*
Lawler, Elizabeth, child, Aug.
17 *St. Mary's*
Lechler, Maria, child, Aug. 3. *Trinity*
Lechler, George, Aug. 23 *Trinity*
Lechler, Joseph, Sept. 12 *Trinity*
Lechler, widow Barbara, Oct. 3. *Trinity*
Lechler, John, Sept. 13 *Trinity*
Lentz, Mary, Sept. 15 *Trinity*
Lester, John, Aug. 31 *St. Mary's*
Letherman, Andrew, Sept 23. *St. Mary's*
Letherman, Catherine, Oct. 1. *St. Mary's*
Lotier, Joseph, Sept. 26 *St. Mary's*
Loyer, Jacob, Aug. 26 *Trinity*
Lyndan, James, Sept. 7 *St. Mary's*
Lynch, Eleanor, Sept. 13 *St. Mary's*
Lynch, Edward, his child, Sept.
22 *St. Mary's*
McCauley, Mary, child, Aug. 7. *St. Mary's*
McCauley, Winifred, Sept. 8. *St. Mary's*
McCormick, Jane, Sept. 29 *St. Mary's*
McCormick, Frederick, his child,
Aug. 29 *St. Mary's*

BURIAL OF CATHOLICS WHO DIED OF YELLOW FEVER. 131

McCormick, Mary, Sept. 3.... <i>St. Mary's</i>	Needler, Barbara, Sept. 12.... <i>Trinity</i>
McCoy, Margaret, a child, Aug. 23 <i>St. Mary's</i>	Neutral, Maria, Sept. 20.... <i>Trinity</i>
McDade, William, a child, Oct. 1 <i>St. Mary's</i>	Nougary, Lewis, Marquis of Modena, Sept. 22..... <i>St. Mary's</i>
McDermot, Catherine, Aug. 19. <i>St. Mary's</i>	Norbeck, Daniel, his child, Sept. 19 <i>Trinity</i>
McFeely, Ann, Oct. 14..... <i>St. Mary's</i>	Nugent, Eleanor, Sept. 5..... <i>St. Mary's</i>
McGaregal, John, Oct. 14.... <i>St. Mary's</i>	Nugent, Francis, Sept. 8..... <i>St. Mary's</i>
McGee, Robert, Oct. 7..... <i>St. Mary's</i>	Nugent, Elizabeth, Sept. 15.... <i>St. Mary's</i>
McGrane, Patrick, Sept. 30... <i>St. Mary's</i>	Nugent, Patrick, Oct. 18..... <i>St. Mary's</i>
McGrigor, John, Aug. 9..... <i>St. Mary's</i>	Oblinger, Barbara, Aug. 27.... <i>St. Mary's</i>
McGrath, James, a child, Aug. 9. <i>St. Mary's</i>	O'Brian, Timothy, a child, Aug. 3 <i>St. Mary's</i>
Mackle, Margaret, Sept. 10.... <i>St. Mary's</i>	O'Donnell, Connell, Sept. 11. <i>St. Mary's</i>
McLaughlin, Francis, Sept. 2.. <i>St. Mary's</i>	O'Neal, James, Aug. 29..... <i>St. Mary's</i>
McLaughlin, Mary, Aug. 7.... <i>St. Mary's</i>	Opperman, Adam, Sept. 4..... <i>St. Mary's</i>
McMahon, Michael, Oct. 10... <i>St. Mary's</i>	Ott, Appolonia, Sept. 26..... <i>St. Mary's</i>
McManus, John, Aug. 29 <i>St. Mary's</i>	Patton, William, child, Aug. 24 . <i>St. Mary's</i>
McShane, Barnabas, Aug. 25.. <i>St. Mary's</i>	Pic, Mary Ann, Sept. 18..... <i>St. Mary's</i>
Madan, Hugh, Aug. 9..... <i>St. Mary's</i>	Platz, Barbara, Oct. 27 <i>Trinity</i>
Mahan, John, Oct. 25..... <i>St. Mary's</i>	Plumb, Peter, Oct. 2..... <i>St. Mary's</i>
Malony, Thomas, Aug. 25..... <i>St. Mary's</i>	Polly, Robert, his child, Oct. 23 <i>Trinity</i>
Maniny, Elizabeth, Sept. 21.. <i>St. Mary's</i>	Poth, Adam, Oct. 13..... <i>Trinity</i>
Marland, George, his child, Sept. 29 <i>St. Mary's</i>	Power, John, Aug. 24..... <i>St. Mary's</i>
Marks, Jacob, Sept. 19..... <i>Trinity</i>	Quin, Patrick, Sept. 2..... <i>St. Mary's</i>
Marshall, Francis, his child, Aug. 28 <i>St. Mary's</i>	Quinlain, Ann, child, Sept. 13.. <i>St. Mary's</i>
Martin, Edward, Sept. 27 <i>St. Mary's</i>	Ray, Oliver, Sept. 4..... <i>St. Mary's</i>
Mauchest, Paul, Oct. 28..... <i>St. Mary's</i>	Rebel, Adam, Aug. 25..... <i>St. Mary's</i>
Megunigal, John, Sept. 4..... <i>St. Mary's</i>	Regan, Abigail, Sept. 28..... <i>St. Mary's</i>
Meginty, James, Sept. 30..... <i>St. Mary's</i>	Reily, Mrs., Sept. 5..... <i>St. Mary's</i>
Meonson, John, Sept. 18..... <i>St. Mary's</i>	Richards, John, a child, Sept. 20 <i>St. Mary's</i>
Miller, Ann, Sept. 5..... <i>Trinity</i>	Richards, Mark, Sept. 30.... <i>St. Mary's</i>
Mimy, Rosalia, Sept. 25..... <i>St. Mary's</i>	Richards, Gasper, Oct. 10..... <i>St. Mary's</i>
Molit, John Baptist, Aug. 3.. <i>Trinity</i>	Richards, Elizabeth, Oct. 14... <i>St. Mary's</i>
Monday, Maria, a child, Sept. 25 <i>St. Mary's</i>	Riidesheim, Anthony, Oct. 21.. <i>Trinity</i>
Monday, Francis, Sept. 12.... <i>St. Mary's</i>	Rivel, Catherine, Sept. 28.... <i>St. Mary's</i>
Monaghan, Catherine, Aug. 26. <i>St. Mary's</i>	Rivel, Catherine, Sept. 22.... <i>St. Mary's</i>
Moulin, Anna, Aug. 31..... <i>Trinity</i>	Rivel, Jacob, Sept. 27..... <i>St. Mary's</i>
Moullia, Cherry, Sept. 21.... <i>St. Mary's</i>	Rivel, William, Sept. 24..... <i>St. Mary's</i>
Mullin, Henry, Aug. 10..... <i>St. Mary's</i>	Robison, Ann, Aug. 29..... <i>St. Mary's</i>
Mulligan, James, Sept. 13.... <i>St. Mary's</i>	Roche, Edward, Sept. 23..... <i>St. Mary's</i>
Mulligan, Owen, Sept. 8..... <i>St. Mary's</i>	Rody, Neill, child, Aug. 16... <i>St. Mary's</i>
Munges, Almantine, child, Sept. 19 <i>St. Mary's</i>	Rody, Catherine, Sept. 12..... <i>St. Mary's</i>
Murphy, Nicholas, Sept. 19... <i>St. Mary's</i>	Rody, Neill, Aug. 19..... <i>St. Mary's</i>
Murphy, Terrence, Aug. 28... <i>St. Mary's</i>	Roes, Anthony, Sept. 1..... <i>Trinity</i>
Murphy, John, Aug. 29..... <i>St. Mary's</i>	Rogers, Hugh, Sept. 3..... <i>St. Mary's</i>
Murray, Francis, Sept. 22.... <i>St. Mary's</i>	Rogers, Francis, child, Sept. 13. <i>St. Mary's</i>
Myers, Catherine, Oct. 17.... <i>St. Mary's</i>	Rutchillier, Mary, Sept. 11.... <i>St. Mary's</i>

St. Martin, Catherine Adine, Sept. 17	<i>St. Mary's</i>	Tully, William, Sept. 29.....	<i>St. Mary's</i>
St. Felix, Mr., Aug. 21.....	<i>St. Mary's</i>	Turner, Peter, Sept. 15.....	<i>St. Mary's</i>
Schoedt, Peter, Sept. 21.....	<i>St. Mary's</i>	Van Kempen, Johannes Roque, a child, Aug. 6.....	<i>St. Mary's</i>
Schoeffler, Bernard, Sept. 17...	<i>St. Mary's</i>	Varden, William, a child, Sept. 11	<i>St. Mary's</i>
Scott, John, a child, Aug. 4...	<i>St. Mary's</i>	Varner, Sarah, Oct. 14.....	<i>St. Mary's</i>
Seguin, Peter, a child, Oct. 11.	<i>St. Mary's</i>	Vegueran, Amelia, Oct. 26....	<i>St. Mary's</i>
Shaw, Archibald, Oct. 22.....	<i>St. Mary's</i>	Voight, Henry, Sept. 28.....	<i>Trinity</i>
Shea, John, son of Mrs. Wal- ters, Oct. 4	<i>St. Mary's</i>	Voight, Christian, Sept. 29....	<i>Trinity</i>
Shimer, Ann, Oct. 1.....	<i>Trinity</i>	Voight, Barbara, Oct. 1.....	<i>Trinity</i>
Shnider, John, Oct. 8.....	<i>Trinity</i>	Walker, John, his child, Sept. 21.	<i>St. Mary's</i>
Shriner, Elizabeth, Sept. 25...	<i>St. Mary's</i>	Walsh, Richard, Sept. 4.....	<i>St. Mary's</i>
Simeles, Michael, child, Sept. 27.	<i>Trinity</i>	Walsh, Ann, Sept. 22.....	<i>St. Mary's</i>
Small, John, Aug. 26.....	<i>St. Mary's</i>	Walsh, Patrick, a child, Sept. 28.	<i>St. Mary's</i>
Smith, John, Aug. 25.....	<i>St. Mary's</i>	Watters, James, Publisher Weekly Magazine, Sept 1...	<i>St. Mary's</i>
Smith, Henry, Oct. 4.....	<i>Trinity</i>	Welcome, Joseph, Sept. 19....	<i>St. Mary's</i>
Snyder, Mary Ann, child, Oct. 27	<i>St. Mary's</i>	Whelan, John, Sept. 9.....	<i>St. Mary's</i>
Sowerwalt, Lawrence, Sept. 3.	<i>St. Mary's</i>	Williams, Christopher, Sept. 26.	<i>St. Mary's</i>
Sowerwalt, Mary, Sept. 22....	<i>St. Mary's</i>	Wright, Mary, Sept. 7.....	<i>St. Mary's</i>
Sowerwalt, Mark, Oct. 26.....	<i>St. Mary's</i>	Wright, John, Sept. 8.....	<i>St. Mary's</i>
Stume, Francis, Aug. 26.....	<i>Trinity</i>	Wright, Thomas, Sept. 9.....	<i>St. Mary's</i>
Swartz, Sarah, Oct. 18.....	<i>Trinity</i>	Yeckel, Anthony, Aug. 2.....	<i>Trinity</i>
Sweeny, Miles, Sept. 25.....	<i>St. Mary's</i>	Young, Catherine, Aug. 28....	<i>Trinity</i>
Tanzey, Morgan, Sept. 7.....	<i>St. Mary's</i>	Young, Jacob, Sept. 15.....	<i>Trinity</i>
Taylor, Abigail, Sept. 27.....	<i>St. Mary's</i>	Young, Francis, Sept. 25.....	<i>Trinity</i>
Tobin, David, Aug. 22	<i>St. Mary's</i>	Young, Ann, Sept. 17.....	<i>Trinity</i>
Tully, Ann, Aug. 23.....	<i>St. Mary's</i>	Young, Francis, Sept. 2.....	<i>Trinity</i>

TO OUR READERS.

As announced on the first page of the cover of this issue of the RECORDS, the *American Catholic Historical Researches*, the quarterly conducted until his death by Mr. Martin I. J. Griffin, is combined with this publication. By arrangement with the literary executors of the dead historian, who labored so indefatigably among the early records of the Church in North America, the Society has come into possession of the late Mr. Griffin's collection of unpublished historical notes and papers. These will be given from time to time in the RECORDS, into which the *American Catholic Historical Researches* is now merged.

The subscribers to the latter magazine will continue to receive the combined quarterlies until the expiration of their present subscription. At that time their interest in the story of our forefathers in the faith throughout the New World will, it is hoped, lead them to join the Society and aid by their membership in the promotion of Catholic historical research.

With the December number of the RECORDS, two indexes will be published. One will be the regular index for the current volume of the RECORDS; the other an index of Nos. 1, 2, and 3 of the *Researches*, and of this present issue. The second index will be provided for the convenience of those who wish to bind the volume of the *Researches*.

The publication of the present number has been regrettably delayed. We assure our readers, however, that hereafter the numbers will appear promptly at the times appointed, that the size of the numbers will be greatly increased, and that the historical matter will be arranged in the most interesting and attractive style.

ST. MARY'S CHURCH, PHILADELPHIA.

LETTER OF THE REV. W. V. HAROLD OF ST. MARY'S
CHURCH, PHILADELPHIA, TO THE REV. JOHN
RYAN OF ST. PETER'S CHURCH,
BALTIMORE.

ST. MARY'S, OCTOBER 4TH, 1812.

My Dear Ryan :

I send this by a Miss McDermott; who goes with her sister to your city. They have been independent, and are now reduced; having now to earn their support, they prefer a place where they are unknown. I told them they could expect little from an introduction to one so recently settled in that city; however, they requested to be made known to you and I could not refuse them. If it is in your way to do them any service, I know you will do it, and I have every reason to hope they will not prove undeserving. I received your letter yesterday and I beg you to assure our Eliza that her poetry has made me laugh heartily, and at the expense, too, of an old friend and companion, a species of offense which I am not in the habit of committing. If Swift had not hung out such a rueful prospect to the children of Phoebus, I should sigh for a spark of his fire, and my poor old Box should then have had the story of his faithful services told in all the fervour of a Poet's gratitude, and with more than a Poet's rapture have sung his passage from toil to Glory the apotheosis of my dear old finger-worn Snuffbox. But now to climb *down* from my half-mounted Pegasus and travel the plain question and answer way of this lower world: first I see advertised a

Cartel from this port for Liverpool, to sail positively on the 20th. This will be a good opportunity of sending your letter to Dr. Milner, if you can have it written by that time. The Bishops are not to meet this year, but if possible you and I shall. This would take place next month, but I shall be engaged probably during that time in compiling a Catechism for the Diocese, which I think necessary. The common one is too small, and Hays' abridg^t rather long for children. Whatever leisure time I have shall be devoted to this. I shall then redeem the pledge I have given to visit my favorite Baltimore and see our Eliza and the rest of my family there. The verdict of the congregation has stung our board of liars more sorely than I imagined. Their address has given universal displeasure and disgust. Unlike the old trustee in the Gospel it is not with them *mendicare erubescere*. They are now begging about for a character. The insurance offices are ransacked for names to keep them in countenance. They are soliciting the draymen for an expression of *their* confidence. Any name they can come at by influence of any kind is tacked to a paper which they are hawking about laughed at by the city.

I am ever yours,

W. V. HAROLD.

If I can obtain the list I shall give you a comment on each name. I am told they have mustered thirty.

THE HOGAN SCHISM.

THE EXCOMMUNICATION OF HOGAN.

After reciting the offenses of which Hogan had been proved guilty, and the fact that he had been duly warned of the consequences of perseverance in his schismatic course, Bishop Conwell proceeded to deliver the sentence in the Cathedral, on the 21st of May, 1821, as follows :

“Hence, in conformity to the precepts and practice of our blessed Lord and His Apostle, and in virtue of our commission and the authority of binding and loosing conferred on us as a successor of the Apostles, we cut off by the spiritual sword of excommunication the said William Hogan, as a putrid member, lest any of our flock should be led into schism and error by attending the sacrilegious functions of his ministry, and thus treasure up to themselves wrath against the day of wrath; and hence we sequester and excommunicate him from the holy Catholic Church or from having any share in the spiritual treasures and benefits that are to be had in it through the communion of saints, the holy sacrifice of the Mass, or the prayers and good works of the just; and declare him accordingly to be no longer a member of the holy Roman Catholic Church.

“In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“✠ HENRY, Bishop of Philadelphia.”

THE HOGANITES' STAR.

I.

With the sight of a star our Church has been blest,
'Twas a luminous Star! the Star of the West!
His brightness and virtue was seen from afar,
He was known and was call'd the bright Hoganite Star.

His virtuous actions then soon were display'd,
And Tyrants and Despots were sorely dismay'd;
The Tyrant sent forth his command for a war,
But nought could extinguish the bright Hoganite Star.

His virtues and brightness shall ne'er be eclips'd,
On the Catholic Altar this star shall be fix'd;
And the Hoganites' Star forever shall wave,
O'er the Catholic Altar, and all of us save.

Like the Herald Stars, he sends forth a ray,
To show to all B(ishops) fair virtue's way;
Whilst Despots and Tyrants continually jar,
We will have virtue and peace with the Hoganite Star.

II.

With the sight of a star our eyes were distress'd,
 'Twas an ominous Star of disorder and pest!
 Religion shrunk pale at the sight from afar,
 Of this straggler of hell, yclep'd Hoganite Star.

His influence soon the disorders display'd
 Which seized on men's minds, and delirium betray'd;
 They dream'd of fell Tyrants declaring them war,
 But cry'd for this meteor, the Hoganite Star.

But Faith and Religion shall ne'er be eclips'd
 Nor on Catholic Altars an idol be fix'd;
 No Hoganite Star o'er our Altar shall wave,
 Or the Church in her morals and doctrine deprave.

The Sign of the Cross brightly sends forth its ray,
 To show us to heaven the all-glorious way;
 The peace with our Pastors no quarrels shall mar,
 All Faithful abhor the curs'd Hoganite Star.

NOTE.—This poem expresses the sentiments of the two parties in the Hogan schism.

 MISCELLANEOUS NOTES ON ST. MARY'S SCHOOL.

1767.—James White, a merchant, by his will, dated July 11, 1767, made a bequest to the Rev. James Harding for the School.

1788.—On Sunday, May 4, 1788, a collection was taken for the Free School. This collection amounted to £50.13.2.

1788.—On Tuesday, May 6, 1788, the School-Master purchased the following very necessary articles:

2 doz. Spelling-books	for £1.
1 " Tables	" 2 sh. & 5d.
25 Catechisms	" 10 sh. & 5d.
1 Account Book	" 7 sh. & 6d.

On November 9, 1788, the collection for the School amounted to £39.7.

1788.—In the year 1788 Edward Barrington was engaged as Master, at a salary of £75 per annum.

1789.—On January 26, 1789, the dwelling house in front of the School was let to Ann Bisseau for £15 per annum. This Ann Bisseau was probably one of the Acadians who were driven into exile in the year 1755.

1789.—During the year 1789 meetings of the Congregation, meetings of the Trustees, and elections were held in the School house.

1790.—On April 12, 1790, the Trustees resolved that in future no child under six years of age should be admitted to the Free School.

1792.—As a result of the Sermon delivered in St. Mary's Church on May 13, 1792, the sum of £44.10.2½ was collected for the School. The Sermon of October 14, 1792, brought £54.19.8½ for the same object.

1792.—During the year 1792 the Hon. John Swanwick, a pew holder in St. Mary's, though not a Catholic, contributed £18.15. This gentleman was a candidate for Congress against Thomas Fitz Simmons, a Catholic and a member of St. Mary's parish, who was then a member of the U. S. House of Representatives. In the election of 1792 Swanwick was elected to succeed Fitz Simmons—"a stinging change for the aristocracy," wrote Madison to Jefferson, "and of material consequence." Fitz-Simmons was a Federalist.

1793.—The annual Sermon and Collection on May 12, 1793, brought £49.6.

In the fall the yellow fever closed the School and prevented the Collection from being taken. On December 2, however, one Barney Kauh contributed £30. As written, the name Kauh seems to be a contraction, which makes the man's full name undistinguishable. Very probably he was a collector appointed to solicit money for the School, because the regular collection could not be taken.

1793.—Edward Barrington resigned the Mastership of the School on June 30, 1793. On this occasion he presented to the School Fund "a turnpike share" (probably a share in the Lancaster Turnpike Company). Mr. McLaughlin became Master.

1796.—On March 15, 1796, "the turnpike share" presented to the School Fund by Edward Barrington, former Master, was sold for £61.17.6.

1797.—In the month of May, 1797, James Reagen resigned the Mastership of the School, and Terence Byrnes was chosen as his successor.

1797.—The collection for the support of the School in June, 1797, was £71.7, and in November, 1797, it was £70.18.9.

1797.—By the will of Peter Gill, signed December 2, 1797, his house and lot in "Camptown" were to be rented, and one-half of the proceeds applied to the support of the Free School. This and the other property bequeathed for religious purposes by the aforesaid Peter Gill were not to be sold till thirty years after the death of the testator.

1798.—In January, 1798, the Trustees of St. Mary's Church applied to the State Assembly for the authority to dispose of the lots. This authority was granted. The lots, however, were not sold until June, 1808, when the sum of \$2,000.00 was paid for them. The School Collection in 1798 amounted to £49.12. The Reverend Leonard Neale, the pastor (afterwards Archbishop Neale), gave £7.10, and Terence Byrnes, the former Master of the School, contributed £27.10.

THE CHURCH IN KENTUCKY.

The Reverend Stephen Theodore Badin, the first Catholic priest ordained within the limits of the thirteen original States of the Union, was the pioneer missionary of Kentucky. He was born in the city of Orleans, France, July 17, 1768; and was educated at Montaigu College, Paris, and at the Sulpician Seminary of his native city. He entered the latter institution in the year 1789, and was ordained sub-deacon there. After the revolutionary government had closed this Seminary, in 1791, the young Badin sailed for America. He landed in Philadelphia on the 26th of March, 1792, and, two days later, presented himself to Bishop Carroll, at Baltimore.

He then entered the local Sulpician Seminary, and was ordained priest by Bishop Carroll, on the twenty-fifth day of May, 1793. Immediately after his ordination, he was sent to Georgetown, in order that he might have an opportunity of perfecting himself in the English language. After a sojourn of three months at Georgetown, he was appointed to the Mission of Kentucky. He left for the field of his future labors, September 3, 1793. The journey thither was a difficult one. With dauntless courage, however, the intrepid missionary overcame all the obstacles in his way, till finally, on the first Sunday of Advent, 1793, he said his first Mass in Kentucky. This Mass was celebrated in the house of a certain Denis McCarthy, at Lexington.

As the following letters and other records testify, his life in Kentucky was one full of hardships. He had the true apostolic spirit, however, and was ever willing to suffer for the Gospel of Christ.

He died in the house of Archbishop Purcell of Cincinnati, on the twenty-first day of April, 1853.

[See article on Father Badin in *The Catholic Encyclopedia*.]

LETTERS OF THE REV. STEPHEN BADIN TO BISHOP
CARROLL.

(*From the Baltimore Archives.*)

25 Febr. 1801, POTTINGER'S CREEK (KY.).

Most Reverend Lord & Father in God,

* * * * *

Your Discourse on Gen Washington did not come to hand no more than the Altar Stones.—Your observations on the parsimony of the Catholics towards the support of the Church are generally applicable to Kentucky.—I am also sorry with you that disunion should arise from the Institution of Mess. Nagot & Dubourg: their intentions were undoubtedly directed towards the greatest glory of God & this measure of theirs in exciting emulation must at last prove beneficial to the youths of both Seminaries & to the Diocese.

The prediction of your Reverence in a letter to my late Friend the Rev. Mr. Salmon is already fulfilled with respect to the visitation of God on M. Coomes & family in punishment of his infidelity & ingratitude to the Church: he is at law for part of his land and has three of his children unhappily yoked in marriage. Mr. Fournier was not well the last time I heard from him. In general he does not enjoy a perfect health. Jarred Boarman you mention in yr. last has not paid (to my knowledge) a single penny to the Church for these three or four years that he is resident in KKy. He with Raph. Knott & Th. Lilly have the same dispositions and would cause others, if possible, to imitate them: But

they suppose in me too much firmness to be conquered and their heat has subsided. I am informed that Mr. Boarman is going back again to Maryland with his whole family, tho' he be very well settled here and very convenient to Church: his plea is that he cannot perform in this country the affair of his salvation, as Priests here are unwilling to lend him any assistance. I served him freely for two years; Mr. Salmon served him also 9 months. But at last I desisted: he was a sailor & a man of soldiery temper who 30 months ago on the 15 Aug. on his returning from Church fired a pistol against a Catholic with whom he happened to quarrel: his wife however is a real Christian. I annex to this my articles of agreement with the congreg. of Beardtown & Coxe's Creek for whose service I spend $\frac{1}{4}$ of the year. I ride 80 miles every month without including the visit of the sick. It contains 117 families, according to the latest enumeration.

Respecting the mode of conveyance for Ecclesiastical property, I had the honor of writing to your Reverence in former letters that our application to the Assembly had failed of success. This & Mr. Basil Hayden's infirm state of health has given me occasion to make several considerations which I will subjoin.

1st. It depends on Robt. Abell, John Lancaster, Basil Hayden and their heirs etc. forever to sell at least their own part of the Ecclesiastical property with its improvements, which may be considerable.

2ndly. It depends on other creditors to seize and execute that Church-land, at least in part, as their property.

3rdly. It depends on Abell etc. to turn a Priest out of the land & take possession of it, lease or rent it.

4thly. It depends on them and their heirs turning heretic, schismatic or being otherwise deceived, to invest

with the Church-land a schismatic Priest or heretical minister.

5thly. The Bishop's jurisdiction is unminded, and the difference about investitures might at a future time be revived.

6thly. The posterity of the holders of the land or part of the holders may remove, be extinct, die intestate, & the land be escheated.

7thly. Laws may be enacted at a future day which would make the tenure of the land, as it stands now more insufficient still and more escheatable.

8thly. The Persons skilled in such matters might make many more observations but these considerations of mine have made such an impression on me that I have proposed them to M Basil Hayden & I engaged him to will his share of the Church-land either to M Fournier or to me, as three of his children are insane & besides one is a minor.

An act of Assembly would be a sure remedy to the above evils. If you should think fit to direct few lines (in y letters to me) to the congreg. of KKy recommending another petition to the Assembly or another mode of conveyance, I think they would answer a valuable purpose: for tho' I have given them proofs of disinterestedness, still men would not be wanting of a suspicious temper who would otherwise attribute to me selfish views. I annex (n. 2.) a copy of the bill that I drew in Frankfort & was engrossed, that you may be pleased to revise it, as it will be probably expedient to make a new application to the Assembly. I annex also (n. 3.) a letter from M Clarke, that you be pleased to pass y opinion on his decision. I gave to Mr. Coomes a copy of the deed herein framed, but it did not please him. I will thank you for sending back to me the said letter.—M Coomes is appointed chief-justice of the north-west territory: he intends to reside at the Post Vincennes.

I return my humble respects to the Rev. Mr. Beeston & beg of you the favour to send the other packet to the venerable Mr. Nagot.

Latter part of letter lost.

(*Balto. Ar. Case 1 F, Transcript of A. C. H. Society*).

5th May, 1801, WASHINGTON CITY KY.

Most Reverend Lord:

* * * * *

The Baptists are making daily and rapid progress in the Cities of Scot, Franklin & Shelly. I saw some of them whose exalted imagination renders them almost distracted; a certain preacher told me that within 9 months and in the circle only of his acquaintances 2500 have been Baptized; another says that there is hardly a sufficient number of sinners about Elkhorn to make a country dance, for they consider dancing as an abomination, & this is a grand objection they have against Catholics.

In my absence M Raph. Lancaster died of a bilious colic; his respectable widow is to give up the place she lives on to Wm. Coomes to whom it belongs after her death. But he is to pay to her a rent of 350 bushels of corn, she will hire out her negro-man & keep with herself her orphan grand-son 9 years of age, her negro-woman & one or two black boys. I hope she will enjoy happy days; she is to live on one of John Lancaster's plantations 1½ miles from this place. Mr. Fournier assisted the poor man who is said to have died with sentiments of penance. I paid a very welcome visit to the good Lady on my way homeward, last Saturday.

* * * * *

I have received the information of the deaths of my Parents & of some other relations, whom I hear with gratitude you have remembered at the Altar. They have taken a particular care of my infancy & education, they

have kept me at schools, in colleges & seminaries for about 20 years & have left nine children, the youngest being now no more than 14 yrs. of age. My distance from sea-ports, the war and other causes having impeded my correspondence with my friends in France, they have considered me as dead, and divided several estates without respect to me, tho' they now acknowledge my rights & invite me to return to France. But the affairs being now settled, I have no intention of disturbing them in the enjoyment of my portion, as they would be afterwards my natural heirs; Besides a voyage to France would be necessary, when souls in Kentucky are more in need of my petty services than I am in need myself of my patrimony.

I have noticed that you paid the postage of the letters you honoured me with; I am thankful for your attention and must show the same for the future; I think it is rather the duty of those Priests who write to their Bishop by post to satisfy the post-masters, and I have thought this long time that (according to the Levitical dispositions) Priests in America should pay their Prelate the tythe of their tythes.

I have the honour to be with profound respect

Most Reverend Lord & Father in X

Your most obed humble Serv

STEPH. THEODORE BADIN.

P. S. I have been credibly informed few days ago that the Catholics formerly resident at the Natchez had removed in the Spanish Dominions when the Priest did: few families scattered thereabouts intend to do the same; the chapels only remain unoccupied still.

(*Balto. Arch. Case 1 F., A. C. H. S. Transcript*).

WASHINGTON CITY, *Xth Feb'y, 1804.*

Most Reverend Sir:

Your last was dated July 8th. I had the honour of writing you twice since; my last was sent in the last weeks of October, if my recollection fails me not. I am writing this from Harden's Creek, on the anniversary week-day, when the late Rev^d Mr. Fournier packed up his saddle-bags to visit this very congregation which was to see him no more. May perpetual light shine upon him! Since that day so fated to the congregations of Kentucky I have heard nearly twenty-one hundred penitents, but I believe that about as many remain unconfessed. It is a grief to me to see the ministry of erroneous churches make considerable establishments in towns & the country, whereas there is no Priest to fill up so many vacancies. It is not my province to meddle with the grand affairs of the Holy Congregation *de Propaganda fide*; still I have been much occupied with the thought that, should the cardinals and other members of that charitable Body be apprized as I am with the fruits which might be made in this state, with the blessing of God which would not fail to accompany the worthy Clergymen educated in the colleges or Seminaries of the Propaganda; could they witness the desolating scenes which almost daily are offered to my eyes, for want of instruction, I cannot help to believe that virtuous ministers would be sent from Rome, endued with zeal & disinterestedness *quarentes non quae sua sunt, sed quae Jesu Christi*. Few days ago I received a letter from Mr. Rivet informing me that almost all the Priests formerly salaried by Spain on the Mississippi are going to abandon their Congregations & remove to other Dominions of his Catholic Majesty. . . . I heartily wish to see a Bishop established in Kentucky; this would contribute much to the Glory of God, to the reparation of

many great injuries done to the Church, the sanctification of many souls, and the extension of Christ's Kingdom.

Mr. Fournier had allowed to the Congreg. on the Rolling Fork the space of 12 months to build a chapel; upon his demise I allowed them the additional term of 12 months & my salary for the same purpose: still little and almost nothing has been done. This will be the cause of my neglecting the congreg. collectively tho' not some individual members of it. There are some extremely backward & stubborn persons there, especially one Leonard Hamilton, an influential man who has never been to confession for these 15 years that he resides in Kentucky, of whom Mr. Fournier had received such uncivil treatment that he consulted me regarding an action-at-law he wished to bring and from which I dissuaded him. That man applied to me in August to know whether Mr. Roan would not be permitted to become the Pastor of the Rolling Fork congreg. upon making a petition to your Reverence & I answered in the negative, tho' overpowered with business.

Mr. Andrew Holmes of Lexington died some months ago without having effected his promise of a grant to the Church of a lot in the Town of Frankfort. Mr. Wm. Coombes has at last given me a deed for 105 acres of land for the Church, about two miles from Bardstown. Providence permitted I should make choice of a tract different from that granted formerly to Mr. Wheelan, and that the deed should be made a few weeks before the other tract be lost to that family by the decision of the supreme court: otherwise the difficulty would probably be insuperable. I have also received a deed to the land I live on, and to the tract on Cartwright's Creek; I gave a bond to the Trustees on Pottinger's Creek in the penalty of \$1500. I immediately executed my will & bequeathed the whole to your reverence & and to your

coadjutor jointly and separately. I met with less difficulty in achieving all this than I had expected, though one man only among the whole acted with some indelicacy, such as is congenial to our sharpers in Kentucky.

Before I close this, I will trouble you with a query concerning Free Masons, who are making more progress here than is desirable, if they adopt the principles and measures described in the History of Jacobinism by Abbé Barruel. Several friends of mine both Catholic & A'catholic belong to that order : *quaeritur utrum absolvendi sint vel quanam conditione.*

I have mentioned in former letters my desire of purchasing Butler's *Lives of Saints* for the printing of which there is a subscription with your Reverence. From the \$100 in your hands for Masses said by me & Mr. Fournier to whom I paid his share some years ago, the following sums are to be deducted viz : \$36 pd. Mr. Livers for Ign. Gough & \$25 to be added to the sums formerly sent for defraying the travelling expenses of Clergymen to this State—so that \$39 only remain in your hands for the payment of the *Lives of Saints* : should this sum be insufficient, I shall send the surplus by Mr. Mullanphy or otherwise. I beg leave to present with my respects the Rev^d Mr. Beeston—& have the honor of being very respectfully & craving your Episcopal Benediction.

Most Reverend Sir,

Your very humble Servt. & Obdet.

Son in X^t

ST. TH. BADIN.

COXE'S CREEK, 28th Feb'y, 1804.

Most Reverend Sir:

I have not forwarded the above for want of opportunity. I have nothing new to say unless I should men-

tion that I have been since attacked with a transient fever and quincy, caused by habitual fatigues and too great an exercise of speaking; indeed these infirmities return often, & my hairs are turning pretty gray. But this is not the worst, for the incessant application to the affairs of the ministry become sometimes so burdensome that I wish myself back in Maryland, shut up if possible in the Seminary or a Monastery; having had no leisure to think on my own spiritual affairs, which I desire to better, my temporal affairs are not in a better order for want of devoting sufficient attention to them, through the parsimony of my Parishioners & the necessity of repairing & adding buildings to the Church-lands. Physicians make me apprehend attacks of vertigo, as I feel frequent throbbings in the head after a certain continuity of business & application in hearing confessions. With all I preserve the serenity of mind natural to Frenchmen, tho' I meet with a thousand crosses daily in my way. May God enable me to do better, for my own conscience is an additional burthen.

I sold this day to an acquaintance ten tickets in the Lottery. But the purchasers wish that the prizes when drawn be inserted in our Gazette. I caused the scheme to be printed in the Bardstown Gazette.

Being destitute of Books for public use, I have been requested to cause to be printed in this State *The Principles of Roman Catholics*, with some improvements & notes; a subscription has been made for that purpose & I am often called upon for the work. But I conceive that your approbation is necessary, the Congregation *de Prop. fide* having made a decree on the subject of printing or reprinting books. I shall trouble your Reverence with the perusal of that small work, which has offered me some recreation from other employments less satisfactory to the mind.

Mr. Elder, the bearer of this, may probably bring me the Holy Oils & will take any other message, for he is always ready to oblige, & feels much interested in the prosperity of the Church.

I have the honor of being most respectfully,

Most Reverend Sir,

Your very obedient Son in X^t

& Humble Servant,

STEPHEN THEODORE BADIN.

BARDSTOWN, 26th March, 1804.

Most Reverend Sir :

Mr. Smily the bearer of this is a merchant of this Town a well wisher to the Church who sold a number of tickets for building your Cathedral Church ; he promised to call on your Reverence and to take the charge of any message to Kentucky. I hope you will, if possible, forward several Altar-stones : Three are wanting still, though many have already been sent. If Providence should enable you to give mission to a Priest whose talents & virtues be calculated to fill up a Station in Kentucky, the above gentleman would be a very good road-companion. I need not expatiate on the necessities of Kentucky as they are well known.

My last was left to the care of M^r Th^s Elder. It was dated I believe 10th February. Your last favor bore the date of July.

About ten days ago I received the lamentable intelligence of the worthy Mr. Rivet's death which happened on the 13th February. The Rev^d M^r Olivier wrote to me on the 6th inst. & communicated to me both this melancholy news and his own anxieties : Mr. R. left to his successor all his estate & there is danger of its being squandered away, if a clergyman takes not soon possession thereof ; the Congregation of St. Vincent by the

vigilance, labours & prayers of their late Pastor appears to be very fervent & much respected by the other denominations as I have been well informed by travellers: this is not the case of those of Kaskaskias &c whose Pastor is reduced to great poverty. But he fears lest malevolent people should censure him for applying to your Reverence for a removal; He is a gentleman of delicate feelings and perhaps too timorous conscience, who breathes nothing but the love of God. Considering the difficulty of making up Ecclesiastical settlements & the probability of the Church-property at St. Vincent's being dilapidated in the absence of a clergyman; considering also that an adventurer or a Priest without a mission might possibly intrude himself there as has been done in other places, and stand a seize in defiance of the Episcopal authority; considering also the respectability of the Congregation established at the very centre of that Government: I answered M^r Olivier that it was necessary that he should provisorily take his residence at St. Vincent's, persuaded that a Pastor cannot be sent to that place as soon as necessary. I make bold even to write to him that I did not doubt of your ratifying my advice..

I beg leave to present with my humble respects the Reverend M^r Beeston & the venerable M^r Nagot the other gentlemen of the Seminary whose prayers I crave, as indeed I need them. Requesting your Reverence to impart your Episcopal benediction to me & my almost destitute congregation I have the honour of being very respectfully,

Most Reverend Sir

Your humble Servant &
obed^t Son in Christ

STEPHEN TH. RADIN.

P. S. My health is very precarious. I begin to be afflicted with a malady of nerves: the cause is obvious.

WASHINGTON CITY, 7th 7ber, 1804.

Most Reverend Sir :

My last letter was written in the Easter week and sent by the bearer of this. Since that epoch I was favoured with two of your letters, the first to the care of Mr. Elder dated April 23, 1804 & the second to that of the Rev^d F. Urban who is now waiting for the moment when it will be possible to explore the land on Green River. As he is now going to write to your Reverence, I shall say no more than to assure you of my hearty concurrence in his project, hoping that after having spent my youth in the unspeakable dissipation & amidst the dangers of the world, Providence will perhaps permit that I shall enjoy some time for retreat to prepare myself for eternity; for it is not possible I should now live many years, the fatigues of the mission having whitened already my hairs. As I rejoice at the probability of an establishment in this country for the Trappists, I regret that my many and populous parishes cannot obtain additional services besides the benefit of education for the children & have still to wish for the assistance of several missionary Priests and a Bishop. Tho' I make you the request of sending labourers to this vineyard which you know yourself to be much in need of cultivation, and may be considered as the nursery from which Religion shall extend its branches over this western immense country, still I must intreat you not to send any Priest but such as are both learned and pious, whose disinterestedness & past labours in America have evidenced their capacity of holding so difficult a post as that of Kentucky.

I come to the . . . charge of my forbidding dancing. I have said five hundred times that dancing was no sin,

and I have tolerated it in the day time, but I have often found by experience that most generally they make it an affair of importance instead of recreation; that they protract it late in the night or the whole night; that they either neglect totally their night-prayers and even their morning prayers, or perform them through formality; that they are not satisfied with dancing on ordinary days, but transform the Sundays & holy days into days of profanation & give general scandal to the Baptists, Methodists, Presbyterians, &c., who abominate the practice on any day and at any hour; that the immodesty of woman which at this time would display itself in the very temple with audacity meets with no Priest to censure it on the dancing-floor, and thereby causes always cruel ravages; that dances in this country are the repair of the most daring impudence, as the most profligate characters come thereto uninvited, and that they are an infallible occasion of sin for most of the actors or Spectators; so that M^r Fournier, who at first had permitted that practice, found himself obliged to modify his permission, and at last to preach against it in two forcible sermons delivered the year before his death, which I found among his papers. It is unnecessary that I bring forward the cloud of authorities upon which he grounds his doctrine, very sufficient to persuade me, had I not been already persuaded, of the dangers & excesses consequent to the frequentation of balls.

The good M^r Hayden departed this life two months ago. I find some difficulty still with the Congreg. of the Rolling Fork on account of the building of a Chapel. However, the opposition seems to be expiring. The Presbyterians about Lexington are splitting again and again into parties. The Baptists, &c., are now attacked with malady of nerves, called Jirking, which is very unnatural, so that the physicians cannot account for the vio-

lent fits which take place at the meeting houses, &c. They appear to me to bear a strong resemblance to the possessions of Devils. . . .

When I was in Lexington last I received an invitation from four quarters to pay them visit; one of the applicants was from Chellicothee and another from Limestone. There is one M^r O'Neill, who wrote to me that about the last mentioned place 120\$ might be raised for the support of a clergyman, and that he himself would subscribe the third part of that sum. . . .

I have the honor of being very respectfully, craving your Episcopal Benediction,

Most Reverend Sir,

Y^r very humble Servt & Obe^t Son in X^t,

STEPHEN TH. BADIN.

DANVILLE, 6th 10ber, 1804.

Most Reverend Sir:

About ten days ago I was honoured with your favour dated Octob. 15 by Mr. Ign. Gough to which you request an immediate answer on a subject which I have much at heart, viz. the erection of an Episcopal See in this State. To give a proper answer, I would have desired some further documents such as the boundaries of the Diocese of N. Oreleans, & of the other intended Dioceses contiguous to that one which shall be established in Kentucky. However supposing that the Natchez Territory belongs to N. Oreleans, tho' I was informed that your Reverence had sent a Priest to that place; supposing also that a Bishoprick should be erected at the Post S^t Vincent and another one at or about Pittsburg: I concur in your opinion that a Bishoprick should be erected so as to comprehend both states of Kentucky and Tennessee, supposing also that West-Florida is not comprehended in the latter state but belongs to N.

Oreleans or some other Bishoprick. The See should be established either in Bardstown or Danville or Lexington. Danville is the center of the State and is a middle-place between Lexington & Bardstown; but is not surrounded with many Catholics, tho' perhaps there would be more probability of encouragement for the Church at this place than at any other because of the good will of the Catholic merchants who reside there: M^r Dan M^cIlvoy alone offers 300\$ to build here a church &c and the surrounding country is rich, fertile and settled at the earliest time. I have settled the last time I was in Lexington the affair touching the last payment and interests due on the purchase of the Chapel at that place which is by far the most populous and thriving in the State. Bardstown is in the heart of the Catholic settlements. The Chapel is situate one mile from the court-house & has nearly three acres of land annexed to it, & M^r Coomes's land now deeded to the Church is about 1 & $\frac{1}{2}$ mile from the Chapel: a Priest if not a Bishop should be settled there: but the people there are so backward & penurious that I could wish all clergymen be enabled by their patrimony or otherwise to bestow freely their services on the Congreg. I am of opinion that 1000 Acres, at least should be appropriated to the Episcopal establishment out of the 3000 acres which M^r Studdard intends to bestow on the Church: that tract which this Gentleman owns is very poor, and I candidly believe and say decidedly that he could hardly sell it or lease it otherwise than by bestowing such grants as will procure the establishment of several Priests thereon; it is called Barren by denomination, there is a vast extent of country of that description, which, however bears fine natural grass: another misfortune attends the Barrens, the timber is very scarce, or unfit for fencing and the Springs are scarce. It is to be deplored that Catholics should be brought to the neces-

sity of settling on such land, when there are such vast regions uncultivated who afford much more desirable advantages; but then they may impute perhaps the mischief to their own niggardliness. The land lies in the C^{ty} of Hardin contiguous to that of Nelson. Dom Urbain rode through that country with me when we went to explore the land on Green River. I am very anxious of seeing the venerable Trappists established in this Country, & if they will in some measure (not offensive to their institution) modify their plan of educating youth, which partake less of the monkish tincture and more of the Literary taste, they shall certainly be viewed in this country with admiration, will promote much the general interests of Religion, & more efficaciously the particular success of their order. I am happy to hear of the Dominicans's coming shortly to this State, whose exterior ministry will be felt more sensibly to be beneficial; I am happy also that you have not sent those Priests whom you mention in your last; to the remote distance of Priests from their Bishops I attribute the errors of those who have scandalized the Church here. I might well say with a Servant of our Saviour *Domine se fuisses hic, frater meus non esset mortuus*. I know myself the dangers and unhappiness of an isolated state, *vae soli*: for there is no body to help him to raise, if he fall. To the same cause I attribute the decline of Religion in those countries where M^r Mullanphy resides: having answered his letter, I enclose it, as it will convey some information which may be useful.—

The Rev^d M^r Eagan of Philadelphia & other Priests have sent me verbal information of their desiring to come to Kentucky. I gave them verbal answers & referred them to your Reverence.

I beg the favour of your sending the inclosed, addressed to the Venerable Father Urban, & have the

honour of being very respectfully, craving your Episcopal Benediction,

Most Reverend Sir,

Your very obedient Servant
& dutiful Son in Chrt.

ST. TH. BADIN.

(Copy of the letter of Mr. Mullanphy to Rev. Badin, mentioned in the latter's letter to Bp. Carroll.)

October 29, 1804,

ST. LOUIS, UPPER LOUISIANA.

Reverend Sir:

I now sit down to write according to promise. The first news I shall tell is a very bad one, our priest leaves us tomorrow or the next day. His name is M^r Janin, a man very much beloved by the people because as they say, *il n'est pas Bigot*, ils datent le declin de la Religion de's le commencement des commandant Francais (1790), for be afraid it is a very low Ebb here. On Sundays you see but women, and not many of them, & a few men at Church. There's here a small but good church, a good presbytery house and a fine garden and orchard. One of the gentlemen from this place goes to Congress, and I am pressing them to make up some money to fetch out a priest, but I am very much afraid I shall not succeed. I like this country much better than any part of the United States I have yet seen. The lands in general are better; it is healthy and navigable water every day in the year. This town is beautifully situated on the high banks of the Mississippi, with fine gardens & orchards. I have bought a very good house with a fine garden and orchard for 3000 Dollars Merchandise, and am situated very much to my mind, and altho' sales are dull, *je ne minui point*. You must know I am appointed Judge of

common pleas & quarter sessions and a Justice of peace. I have not yet heard from Gough since he left Natchez; I am very uneasy about him lest he be dead. A M^r Livers of Baltimore sent out last winter a Deed to be signed by M^{rs} Hardy of Scott county and others in your neighborhood; the Hurry of my business Last Spring occasioned me to forget the thing, and the papers are here. I shall send them to Francfort to the care of M^r Rowan by Mon. Chouteau, and you will oblige me very much if you get the deed signed according to the directions that accompany it, and any expences that may accrue you shall be paid with thanks. I could wish very much you were placed here, but I know you could not bear with the laxity of morals; I don't mean to say the people here are more criminal than your Catholics in Kentucky; indeed I do not think they are so much so, but they will dance on Sunday & neglect attending at Church.

I am D^r Sir yours with Consideration & Esteem, & wishing you health and a large prize in the Lottery,

JOHN MULLANPHY.

SHROVE TUESDAY, 1805, COXE'S CREEK (*Feb. 26*).
Most Reverend Father in God:

I made some observations in my last respecting M^r Stoddart's land, which could not afford much satisfaction respecting the nature of the soil: subsequent information confirms me in the opinion that if an Ecclesiastical settlement be fixed there, the poor Catholic's who might hereafter establish themselves in those barrens would forever remain insignificant things as to temporal advantages, or would soon remove to better countries, as we have now so wide a field for new settlements opened to us by the acquisition of Louisiana & other extensive countries. I would rather possess 1500 acres

of good land clear of dispute than the whole tract of Mr Stoddart; liable as it is to taxes & law-suits.

* * * * *

Two weeks ago I returned from the upper counties. I obtained at last by paying of my own pocket of \$70 a deed for the chapel Lot at Lexington. It was a difficult affair as the vendor had died some years ago and left orphans behind. I visited lately the Congreg. of Madison Cty. which had not seen me for 15 months before. It is always painful for me to be absent, as I find always on my return that some of my Parishoners have deceased in my absence without Spiritual assistance. The good people of Madison who are the most virtuous congreg. in this State, tho' seldom visited by Clergymen afford me great comfort indeed, tho' there must be a proportionate number of delinquents there, as in other Congreg. Their faith, their honesty, their industry, their simplicity of manners, their poverty, in the eyes of the world, their riches in the eyes of God & the regularity of discipline observed among them is truly astonishing, and is the evident proof that God Alm. has reserved to himself amidst the amazing corruption which surround us a number of elects which will not bow the knee to Baal, and will raise in judgment agt. many; may not I be of the number, after having received alone more exterior graces than the whole of that respectable congreg. it consists now of 23 families. They should be more numerous, were it not for the emigration of ten or twelve families to Green River. I procured there a tract of 200 Acres of good land for an Ecclesiastical settlement; it lies on Drowning Creek 4 miles from Kentucky river 10 miles from Richmond the C^{ty} town 33 miles from Lexington & 40 from Danville.

At this last place a subscription of 1400\$ has been made within a few days which it is expected will be

raised to 2000\$ for the sake of building there a chapel Mess^{rs} McIlvoy & Clark subscribed 300\$ each. The Chapel is so planned as to admit of a sufficient lodging for a Priest. They wish to erect or encourage an Academy there, the place probably would suit the Rev^d M^r Fenwick & his Brethren; unless they prefer Bardstown, which is the most central town of the Catholic settlements. Three weeks ago when I was at M^r McIlroy's pretty late in the night his house was consumed by fire; his store goods were mostly saved; his loss calculated to 6000\$. I lost also there a very small chalice, convenient for the mission, two Patens, my missal, ritual &c the sacred vestments &c belonging to the Landlord were also lost. I wrote to the Rev^d Dom. Urban Guillet to bring me a Paten consecrated. Missionaries to Kentucky will do well to supply themselves with small missals. We have chalices but they are ill convenient on a journey, on account of their size. I long to see the Gentleman from Brabant associated to me: the description of his character has already endeared him to me and I trust in the Divine Providence that my hopes will not be frustrated this time.

* * * * *

I have not lost sight of applying again to the Legislature for an act of incorporation, my hopes are but slender, however we obtained last session an Act exempting Monks from bearing arms. We are informed of M^r Thayer's death at N. Orleans of the Yellow fever.

Craving your Episcopal benediction I have the honour of being very respectfully,

Most Reverend Sir

Your obed^t Servt & dutiful Son in God
ST. TH. BADIN.

WASHINGTON CTY 16th March, 1805.

Most Reverend Sir :

Three days ago I had the honour of writing you from Bardstown and left my letter with M^r Smiley, who will take also this with him, I have nothing material to add, altho' my letter was short, because I was on my way home, going to visit an old African born, my servant, who died the next day, and was baptised the night before his death. I inclose a letter received from M^r Twyman soon after its date, which I intended to have sent long before this day, as it expresses very properly the necessities of Scott C^{ty} : The same may be said of every congreg. in particular and if I would make an enumeration of the evils done, and the good not done, for want of clergymen in this state, I have it in my power still more than M^r Twyman, as my eyes are incessantly beholding, wherever I go, some melancholy scene which would not exist, should we be blessed with a sufficient number of missionaries, both pious, disinterested & laborious. I am well convinced that the Missions need six Priests at least besides a Bishop and the assistance of the expected Gentlemen for the education of youth. I have heard some rumours about the present Congress making a law for the erection of an Ursuline monastery in Kentucky for the education of the other sex; altho' this be a desirable object, which would be more than the institution of the Carmelitan monastery in Maryland, altho' the services of the Ursulines at N. Orleans be highly valued, still I am apprehensive that the above information is not well founded, & that this country is not yet ripe for such an institution. Still I am in hopes we shall become able with the Divine assistance and by the good conduct of the expected Priests & monks to remove in a notable degree the influence of prejudice.

As M^r Twyman speaks of the Catholics in Tennessee,

this reminds me I have lately received by several channels some information respecting them, which is of good omen. I wrote them a letter, by which I gave them notice that should Priests come to Kentucky, as is expected, I would next Summer or fall visit them. There are at Nashville, several Catholics of good name, one of which is my countryman.

I have lately read in Winterbotham's General Description of U. S. of America vol. 1. Art. Catholics that there were no more than 30,000 Catholics in it 25,000 being in Maryland alone—in M^r Berington's letter to the Apostate Hawkins some misrepresentation of your Reverence's principles—and in memoirs of Pius the 6th vol 2 a mendacious narration respecting the erection of the See of Baltimore. Altho' it were beneath your dignity to notice such stories, still I have conceived that it would be perhaps proper that the friends of the Church in England would address to the reviewers or editors of Magazines some lines to correct such mistatements, which, if not disavowed, may have their influence to the detriment of the Church in America: I beg your pardon for troubling you with the above remarks, and have the honour of being very respectfully,

Most Reverend Father in God

Your obedient, humble Servant & dutiful Son

St. TH. BADIN.

P. S. I take the liberty of inclosing another letter for M^r Babade, which I beg to be forwarded when opportunity serves. S. T. B.

NEAR BARDSTOWN, *15th May, 1805.*

Most Reverend Sir:

I have the happiness this day of enjoying the company of the Rev^d M^r Fenwick, which you had announced in former letters, intimating as soon as he arrived in America

that, as Kentucky was likely to be a center from which true Religion would be disseminated in the western countries, you would engage him to turn his views towards our desolate congregations so needful & capable of cultivation. I never doubted of your sincere wish to procure for us spiritual assistance, which indeed was not to be obtained in your Diocese without your direction or concurrence. Many are the tokens of your goodness towards me & my numerous congregations, & I have now to return my heartfelt thanks for making Kentucky the first object of your pastoral solicitude upon the arrival of St. Dominic's family. Fattering myself that I seconded your views, knowing the scarcity of Priests in your immense diocese, fully sensible of the difficulty & almost impossibility to replace clergymen as they depart from life or from duty, impressed also with the idea confirmed by former experience that much less good is done by individual clergymen, isolated as they are or unconnected with a regular body acting uniformly by the same principles of obedience, disinterestedness and zeal, seeing how the missionaries along the Mississippi have already abandoned their numerous flocks to follow the Spanish government, apprehensive also that the service of Alm. God & the Salvation of Souls cannot be permanently secured to this & the neighboring countries but by the exertions of a regular body of pious and enlightened men, who shall not fail of success when established under the Blessing of heaven in a country where there are no prejudices of the civil constitution to oppose their humane & religious views; evidencing every day the alarming progress of infidelity & vice which threatens us with an almost universal deluge, unless our youth be regenerated & properly educated; actuated by these & other congenial motives, I have made a proposal to M^r Fenwick which is submitted to your Reverence, and which I

earnestly request you to sanction. I have begged this gentleman to exonerate me of the trouble of holding so much ecclesiastical property, which in my opinion will do much more good to my fellow-creatures when vested in the order of S^t Dominic, under your episcopal jurisdiction: wherefore I hope you will grant me the favour or leave of transferring to that religious order the Ecclesiastical property now in my hands, to which I have added 220 acres of my own land, the whole containing upwards of 100 acres of cleared ground, with other convenient improvements. By these means may be immediately started the intended plan of an Academy with a moderate assistance from the Catholics of this State who will undoubtedly join their cordial endeavours to procure their own happiness, that of their children and their children's posterity. I had conceived for these ten years past the desire of seeing in Kentucky such an establishment arise, the which appeared to me almost a chimera, since I saw then neither temporal means for a foundation nor any probable hope of having the co-operation of such men as would be calculated to answer so useful designs. But how limited are the views of men and how evident that the Divine providence over the Church is *attingens a fine usque ad finem fortiter disponens omnia suaviter!*

As M^r Fenwick & his brethren will assume the obligation of fulfilling the duties of the mission as well as myself, and it is important that the missionaries of the country should as much as possible be directed by the same spirit, I do humbly request and confidently hope that you will give me leave to be associated to St. Dominic's family. I conceived that wish as well as the other resolution within two day after M^r Fenwick's arrival & have never varied.

Should I have been unwilling to apply to its intended use the property trusted by Providence as a depositum in

my hands, I would esteem myself accountable for the good not done, which will be otherwise done to my Parishoners & other denominations, and for the evil which might have been prevented & I hope shall be prevented by the instrumentality of M^r Fenwick & his brethren.

Craving your Episcopal Benediction, I have the honour to be very respectfully,

Most reverend Sir,

Your obed^t Son in X^t

STEPHEN THEODORE BADIN.

Near BARDSTOWN 5th 8ber 1805.

Most Reverend Father in God:

I am just returning from Madison C^{ty} and avail myself of an hour of leisure to answer your favors of May 29 & Aug. 12. The last being an answer to my letter sent in May, since which Epoch I have not had the honour of writing to your Reverence, both for want of leisure or opportunity and of your last favour which M^r Fenwick made me expect shortly after his return to Maryland. Indeed the principal subject of our present correspondence is so weighty that it needed time to meditate on it, especially as my venerable companion M^r Nerinckx seems to be reluctant in giving his opinion; and his zeal in the mission forbids frequent communications; for these four or five weeks we have had but very few interviews, although our lodgings be under the same roof. His constitution must be uncommonly robust to do so much business, and I am apprehensive his example may possibly prove detrimental to my health, as I am ashamed to be so far behind him. I return heartfelt thanks to Divine Providence for having procured us a Priest who is *in omni sensu* what a Vicar of Christ ought to be; and who, if he lives long enough will operate wonders

here. I cannot express the happiness I enjoy in him, it is only allayed by the fear that I have of seeing in Kentucky Priests who would not be capable of imitating his zeal & disinterestedness, the plainness of his manners, his rigid sobriety &c &c which are all necessary in a country situated as this is; where so many scandals have been given in the infancy of the church, and where so much good is to be done at a time when men seem to arise from a Lethargy, & express their amazement at the dying follies which have taken place for these three years past among various Religionists, who are ending now or sinking into Socinianism or Scepticism. Twelve Apostles of the venerable M^r Nerinckx's disposition would make most of the Western Countries embrace the true faith.

Seeing the necessity in which we are of missionaries, I was willing to make the Sacrifice of my all, to procure them and assure a permanency and succession of faithful ministers, raised in the very country where they are to exercise their sacred ministry: But since I have made my proposals to M^r Fenwick, I have evidently seen that it not only would not be advantageous, but it might prove very detrimental to Religion to surrender the whole Ecclesiastical property to one order, exclusively, which in time will probably claim besides, privileges & exemptions from the jurisdiction & control of the Ordinary. I shall not comment on the many and valuable reasons your Reverence has adduced in your last. I really thought that M^r F. at the very time I was writing my proposals was, with modesty however, showing a preying disposition: for he was not satisfied with one only of the Church livings; but as two days before I had show'd a cheerful disposition to part with everything to establish the order, he insisted on possessing everything: Knowing and expressly mentioning that such a disposi-

tion should be submitted to your corrective, I acquiesced although but little edified. This and other traits of character seem to confirm your observation that it is but too common among Religious to think that the splendor of their order is the greatest benefit to religion. I have noticed & reflected on whatever passed between Mr. F. & me, and plainly saw that he had a great partiality to Maryland, which I was determined to counteract, according to your wishes; at our first interview in Scott C^{ty} he expressly said within a very few minutes that he was pretty indifferent about Kentucky, and that unless better offers were made here to him than he had received, in Maryland where he had very flattering prospects, he could not think of settling in our State; and that he had undertaken his journey rather in compliance to the request of your Reverence; the possession of the Church in Scott C^{ty} did not excite at all his ambition, finally both he & his brother-in-law appeared to be in a great hurry to return home, being unable to obtain from him the least assistance in the mission of Scott C^{ty}. He was at my house four or five days in my absence, and on my return home, I found them in the disposition of going back the next day to Maryland, without exploring any more of the Country, especially the extensive tracts on Green River, where a new settlement might be made for the poor Catholics who have no land or have had land or are narrowly settled in Washington & Nelson Counties. I had even the obligation of Mr. Davis for 300 acres of good land for an Ecclesiastical settlement. I represented the distress of the poor Catholics who daily importune me for that object, I insisted on Mr. F. travelling in the limetrogh counties, I offered my company: but they appeared so unwilling, especially Mr. Young whom Mr. F. was not likely to disoblige, that my project vanished: I was still more unwilling that Mr.

F. should return to Maryland without encouragement; I know too well that the clergy were not very ready to visit Kentucky, and I feared they would or might receive additional prejudices which would render our present condition still worse. The delays of Mr. Nerinckx, in coming to Kentuck, which I could not account for, since he might have come with Mr. F. who passed by George T. college on his way; the wish of your Reverence that Mr. F. should establish his Academy in Kentucky; the parsimony of the Catholics in general, some of whom had circulated that I counteracted the will of Priests destined for Kentucky lest my (poor) salary should be diminished; in fine everything made me too willing to give for I flattered myself considering the want of liberality and justice in the people and too often of disinterestedness in Clergymen, that the Academy would supply what would be wanting to maintain the Church; and in fine that men who have made a vow of poverty and would lead a temperate laborious life would not make so much expence in a monastery nor need so great salaries, as those who are not restricted by vows and have separate livings. I supposed men to be what they should be, and what yourself trusted the Dominicans of Bornheim are. My own reflections on what I have witnessed myself, and other subsequent information which I have all reason to believe correct, give me too much cause to apprehend that illusion is possible respecting the obligation of the vow of poverty.—I have considered what might be the probable utility in Kentucky for our poor Catholics of a college where \$100 should be paid for board and tuition, I find on a serious reflection not half a dozen Catholic parents are able to afford so expensive an education to their children, that consequently the labours of Mr. F. & his four Companions would be almost entirely applied to the benefit of other denominations, without much

service being rendered to the Missions which are so extensive and numerous; that it could not be expected that more than one Congreg. & the College could be attended to by the body of the Dominicans, on the other hand we could hardly find secular clergymen willing to become tenants under the control of a regular Order, and consequently the Missions would not be sufficiently attended to nor extended and I might have the affliction of incurring censure from the Catholics who have subscribed a considerable sum for the erection of the Dominican college, in hope they will be able to afford to their children a liberal education for a trifling consideration: on this occasion I must observe that the institution of Père Urbain is more likely to answer their expectation, because less expensive.

However as there is a prospect of great services, of edification, of respectability to Religion being procured by the Order: I am ready to comply with your direction & invest Mr. F. & Brethren in such manner as you will point out, with one seat of land viz. that contiguous to Cartwright's Creek chapel. The land is much better than that I live on. It consists of 112 acres to which I have some prospect of adding the adjacent plantation consisting of 80 acres with good buildings and orchard. I think the land near Bardstown should be reserved for a Bishop, who probably will have a living also (36 acres) in the suburbs of the Town, having received an assurance from a Catholic without heirs that such was his intention. According to the will of Mr. Fournier I have put Mr. Nerinckx in possession of the plantation on the Rolling Fork: a Priest is much wanting in Scott C^{ty}, Lexington & Mason C^{ty}; I hope that some virtuous friends of Mr. Nerinckx will soon come, as he expects. A Priest also should be settled in Danville who should attend the Congreg. in Madison, and make excursions about the

County. Two months ago I visited two new settlements in Shelby C^{ty} one of which is likely to become considerable. It is about 40 miles N. E. from my residence. Two Priests are wanting about Bardstown—one for Coxe's Creek, Shelby & Jefferson C^{ties}; the other for Bardstown, Poplar Neck and Hardin C^{ty}. There are several families where they might be accommodated. I should also have a priest constantly with me for Pottinger's creek alone; and after much labour, much will remain undone. I receive frequent communications from St. Vincent (Indiana); The people there appear to be in great distress for want of a pastor, and there is a great harvest to make. Mr. Nerinckx will no doubt inform you of the Catholics in Ohio State.

BARDSTOWN, 12 8ber, 1805.

Most Reverend Father in God:

Since I wrote the above I have had only one interview with Mr. Nerinckx, for the space of half an hour, on the subject of the transfer of the Ecclesiastical property to Mr. Fenwick, &c., although he was unwilling to give his opinion, an ominous circumstance; at length, seeing the business coming to a crisis, he expressed himself fully. He thinks that such a thing is contrary to the Canons of the Church, that it is a subtraction of Ecclesiastical property, not an addition of means intended immediately for the good of souls: indeed the Dominicans would be made independent of the Episcopal authority if they were possessors of the whole Ecclesiastical property; and the Bishop, who is by the nature of his office the governor of the Church, must be governed by those under his jurisdiction, and seeds of schism would be sowed.

Mr. Nerinckx expresses no little surprise at the ambition of the Dominicans of Bornheim, who hold now the

property of that foundation which is worth 100,000 crowns, and in better times would fetch what it is worth without mentioning the other resources of Mr. Fenwick.

In fine, Mr. Nerinckx, whose charity hindered the manifestation of his opinion until necessity urged him, does strongly suspect the purity of their faith who, when clergymen in the low countries were under violent persecution, could be with impunity strolling in the country & in the streets, and amidst the lawless soldiery of the French revolution: Their having redeemed the Bornheim property confirms his suspicions: a letter does not admit of lengthy details; only he is so much disheartened at the thought of becoming partaker with them in the sacred ministry that he spoke with resolution of his leaving the State if the Dominicans trouble themselves otherwise than with a college. This thing I the more heartily deprecate, as his disinterestedness is quite Apostolical, a thing little to be expected in our days; and he looks for some respectable friends, who have been tried in the crucible, and have powerful protectors in Europe, able & willing to support the Missions where they will establish themselves; and in fact Mr. Nerinckx has already received several remittances which prove that this is not an ideal scheme. I speak confidentially, because I repose myself entirely on the experience & wisdom of your Reverence.—M^r Nerinckx observes also in addition to the above that monks are but auxiliaries, that they have but a delegated jurisdiction, that they enjoy the ordinary only in becoming Bishops, and that the reverse must be the case if invested with the whole Ecclesiastical property, and armed besides with immunities, privileges and exemptions from the ordinary. I shall add only that Religious communities which have appeared to Catholic government so formidable or useless that their property has been unjustly made national, may at a future time

become in this *infidel* country exceptionable also, especially if in the course of things feuds, envy, scandals, independence or rivalries were to take place, the which we have but too much reason to apprehend, considering the nature of man. If I be well informed the Legislature of Virginia has already made an havoc among the Episcopalians, a body which appeared to them too wealthy and perhaps formidable. The same alarm might possibly at a future time be raised in this country, where we have already the Trappists, probably the Dominicans, and possibly the Franciscans, friends to the Rev^d Mr. Eagan, as mentioned in your letter of May —. To conclude, as there are particular graces for every vocation, and the merciful providence of God has placed you to rule his Church, I shall trouble myself with nothing else but to follow your orders. (Paper torn.)

I shall briefly advert to other subjects. Fathers Basil & Dominic died at my house two weeks after their arrival in Kentucky; F. Urbain has received the Viaticum several times & is now in a poor situation as I am informed. The two-thirds of their community has been very sick from the fatigues of the journey.—Respecting. . . . I sincerely rejoice at the restoration of the Jesuits and hope their services will again be felt in America more extensively: they have some enlightened friends in the Government of this State.—As to Mr. Stoddart's land, it might be expedient to receive for church purposes a small tract *unconditionally* say 500 acres for the maintenance of a Bishop. I shall probably take a ride there with Col. Edwards (once of Maryland) to explore that country, but 30 or 40 miles from this—Mr. Abell has not become Catholic and may not become such for several years to come—We have not as yet published the Jubilee.—I have published lately the *real principles of Catholics*, of which I shall send your Reverence a copy by the first oppor-

tunity. I have six dollars in my hands for your Cathedral.

I have the honour to be very respectfully, craving your Episcopal benediction,

Most Reverend Father in God,

Your very hble Servant & obed^t Son in X^t

S. T. BADIN.

P. S. I have thought proper to inclose my letter to Mr. Fenwick for your Reverence's inspection, which you will be good enough to seal & send, if you think it answers the purpose.

THE CHURCH IN ALBANY.

LETTERS OF THOMAS BARRY TO BISHOP CARROLL.¹

ALBANY, 29, *Novr.*, 1802.

My Lord :

This will be handed to you by M^r Leconte who was the best friend I had in founding the Catholic Church of Albany, and who has now brought a handsome present from Canada for the alter, he can inform your Lordship of our present situation. M^r Mahoney, our present priest came here last fall from New York, waited all winter at no small expence to me—for his credentials without saying Mass or even giving us a private prayer. I paid his passage from New York. paid 16 Dollars for his bord. then brought him to my own house and kept him most of the winter free of cost. laid out £ 70 pounds for a house or presbytery. we got him a new suit of broadcloth, 30 Dollars in his pocket in order to go to Baltimore to see what he had to say for himself to your Lordship last spring. he stopped at New York for good Reasons. he well knew that your Lordship would not place such an ignorant man at Albany when you had a trial of him. after a while he came back, and said he got his appointment. he gets at the rate of 450 Dollars a year besides his perquisites got one quarter salary before

¹Thomas Barry, the author of the following letters, was one of the early trustees of St. Mary's Church, Albany. Owing to the remoteness of Albany from Baltimore, he was commissioned to lay the cornerstone of the aforesaid Church. [See the article on Albany in *The Catholic Encyclopedia*].

he was one month officiating and was well satisfied. now he wants the Trustees to give him the plate besides his salary and not leave the poor Church six pence to keep it in repair he says he wants no Trustees be Lord and master himself we tould him—according to law we must have Trustees or forfeit Church ground. he dispises the word trustee or Trustees either. he has displeased the whole body for his ignorance and his insisting to have the plate runs against them in every company and at the alter that is his best preaching. all for a few coppers on a sunday. if this be religion I leave my Lord to judge, I tould him he must be contented with his salary that he could not expect the plate for so saying he hates me like the rest. I have been laid up this six weeks with sore legs he never was the man to call to see how I was for all my kindness to him. but if I voted the plate for him it would be otherwise. some more of the Trustees has been sick he served them the same way.

The Trustees are ashamed to acquaint your Lordship of his behaviour being they wrote so warm in his behalf not knowing that he was so ignorant as he proved to be. they were like Drounding men grasping at a straw glad to get any man after Fitzpatrick left this or Rather ran^d away he is no preacher he can say Mass and the Rosary after a manner for he is very short scited cannot see well. some of the Trustees who gives him 25 Dollars a year says they will leave the Church if this is continued another year. some of the richest of us, will not go to our duty and am sorry to say he keeps me from it. Ireland I think my Lord could not send a more ignorant or more avericious man abroad. old fr. Whelen could say some things to purpose to what he cant. My Lord was pleased to say when I had the pleasure of seeing him last that he would not put an ignorant man over me, now I am old and Infirm spent a great part of my time to

establish a Church in Albany and still had but little satisfaction owing to the clergy. God forgive them and turn their hearts the best way for I cannot forget them my house has always been open to them. this man has often hinted that the congregation could keep him without his credentials if they^d chuse^d I made answer that we would not keep any priest without our Bishop's approbation it would be going contrary to the rules of our Church this was before he went to New York. finding the Trustees as well as myself determined to abide by the rules of my Church he had to drop that Discourse, for I firmly believe and knows he wanted the Beck and rule here without Leave or license as his tampering with the low class showed it.

Mrs. Barry joyns me in love to you, who remains with due esteem, my Lord, your obedient and Hble ser^{vt},

THOMAS BARRY.

P. S. My Lord, perhaps this will be the last time that I shall trouble you, as I feel myself getting weaker every day. all my request is to have your Blessing and a Decent Clergyman over me, then I would depart in peace.

My Lord, when the legislater met this winter they call for all the Different Ministers to give them a short prayer in rotation, and are well paid for it. what a shame would it be, for our priest cannot for want of ability. it was not so with Doctr. O'Brien or Fitzpatrick.

ALBANY, 14 Jan., 1804.

My Lord, your kind favor of the 3 is come to hand, and return you many thanks for the attention paid to us and our Church in procuring us a preacher. You cannot conceive the Joy your letter, My Lord, have raised in every breast. that we are to be pleased with the preacher and extricated from our grievances, may the

Lord of Hosts prolong your days, which we hope will be in part. the prayer of our albany Congregation During our life, and give you many happy returns of the new year. though some of us after reading your letter said now we hope to Die in peace, and blessed be him that send us the happy consolation. remain in behalf of the Trustees with due esteem, My Lord, your obliged and Hble ser^{vt},

THOMAS BARRY.

P. S. My Lord, your letter for the Bishop Canada I have sent off immediately. I enjoy better health this last year, thank God, than I have Done for seven years before. M^{rs} Barry sends her best compts. to you.

General schuyler was telling me he re^d a letter from your Lordship lately. he has a great love for you.

ALBANY, *July 13th, 1804.*

My Lord, since 3d Jan^{ry} last we are without any of your favors. you were pleased to mention then that you had agreed with the Rev. M^r Gallagher to come to Albany, which gave us all here a Great Deal Comfort to have such a fine preacher sent to us, as it would be a great means to make our Church flourish, but not hearing from him ever since we despair of his coming.

My Lord, we were told there is a clergiman just landed from Dublin at Philadelphia, Rev. M^r Kenny, who they speak well of. If your Lordship would see fit to send to Albany, it would be great consolation to us all, as we have suffer'^d for want of such for some time. we submit our distressed situation to your Lordship's consideration, who remains in behalf of the congregation, My Lord, your obliged and very Hble. ser^{vt},

THOMAS BARRY.

P. S. Would be happy to hear from your Lordship.

ALBANY, 28 February 1807.

Right Rev. John :

My Lord, with pleasure we can inform you that we had the Rev. Mr. Hurly here this last five Sundays past and to our great satisfaction found our Church crowded of all denominations of people every Sunday the legislature being here at the time, of whom numbers came to hear him. Such a man as him My Lord would have a respectable congregation in less than a year in this place for some Protestants declared they would subscribe towards his support; we never had one-half the people at our Church before he came he is so much in the estimation of all who hears him, if our gallery was not finished the Church would not hold all that came, and even then great numbers of genteel people had to stand, the collection we had was \$95 towards finishing the Church, every other Sunday, it was either \$8 or \$9. I remember well when I was at Baltimore that My Lord was pleased to say, that it depended much on the impression that was made here in the Church, we found from experience that there is nothing else wanted to make a large congregation but a good Shepherd, he would not want for money or friends, as this country is growing very fast. The Albany congregation offered Mr. Hurly \$800 for one year, and a free house furnished, and to be every fifth Sunday in Schenectady when there would be another congregation forming shortly if he was to come, but My Lord they will not give so much to any other that comes. except to Mr. Hurly, they find that he could be raised soon for him, the people being so much taken with him. remains in behalf of the congregation with due esteem My Lord your faithful servant.

THOMAS BARRY.

MISCELLANEOUS EXCERPTS FROM THE BALTIMORE ARCHIVES.

REV. HENRY BOLTON OF LETTERKENNY TO BISHOP
CARROLL—RELATES THE MISERIES AND AFFLICTIONS
OF THE CATHOLICS OF IRELAND—MANY IMMI-
GRATING TO AMERICA.—HE SEEKS AC-
CEPTANCE AT THE HEAD OF MANY
FAMILIES 1792.

[*Archives of Baltimore Case I. B.*]

My Lord:

My presumption in addressing you with this letter is so great, I know not how I can sufficiently apologize for writing; but from the nature of the subjects contained in it, and the manner of arranging them, I hope your Lordship will excuse me for the liberty I have taken. In the year 1750 I was born in the Barony of Killinacrenan in the Diocese of Raphoe and in the County of Donegal Ireland of honest respectable parents, who at a proper age sent me to school, and endeavoured to give me as good education as the place and their circumstances cou'd then afford. In November 1774 I was admitted into Holy Orders, and in May 1775 I embark'd for France, to pursue my Studies, and enter'd the Irish Seminary in Nantze where I remained until May 1780. I then returned to my native country at the express desire of my Ordinary the Rev^d. Doctor H. Coyle, who in August following conferr'd on me two Parishes, Rayth and Nillaghleighly (?), then about the yearly value of £100. Since which time I have endeavoured with all my might to execute the arduous Duties of my function with

some comfort to myself, and approbation of my Congregation.

The Politicks of Europe, of the World, your L——p is acquainted with, those of America have amazingly enlightened the [.]¹ part of the globe but the revolution in France has operated as an Earthquake in all the Kingdoms of Europe—and altho in this Country we have peace as yet—the rapacity of Landlords, the avarice of the Established Clergy, and the intolerable burthen of taxes are sufficient reasons to think our peace will not be of a long duration. The merciless chains with which our inexorable tormenters have chained us down near these two centuries past, will e'er long in all appearance be laid aside. The grievances, the oppressions, the afflictions and miseries of the Roman Catholics of Ireland (particularly of this north part) are intolerable, inexpressable—Nay, a repetition of them wou'd shock a feeling mind. Hunger and Want they are well acquainted with; and nothing is wanting to complete their full measure of woe, but the reward, to which thousands of them pray they wou'd fall a sacrifice, under these unhappy circumstances, and since the establishment of peace in America, many thousands of those described, and others have emigrated to it—Among whom are near one half of my poor flock, leaving only those behind who are unable to pay their passage, or who can't find persons, who are kind enough to take them bound: and so soon as the remaining part of them can procure either, they will abandon me and this their native country upwards of two thousand years. Thus circumstanced *Fodere non valeo, mendicare erubesco*. I know not of any alternative, or peaceful asylum under heaven but in your thrice happy Country. It gave in-

¹ The word is undecipherable.

finite pleasure and satisfaction to myself, as well as to many, indeed, all my Brethren, to hear our true Catholick Church has so universally extended itself into the Western World; and 'tis particularly gratifying that your lordship is the first placed in your eminent Station—A gentleman descended from the most honorable and illustrious families of the O'Carrols of Leinster in Ireland—as appears by the concurrent testimony of all our Historians. I mean not bearing the tincture of adulation, of which if you will accuse me, I shall consider myself unworthy of any correspondence with your lordship—therefore I hope you will excuse me this rather, as I have but very slightly touch'd upon the history of your renowned family. I have before faithfully recapitulated some of the grievances affecting myself, and my Country; and for some time past an irresistable idea impress'd upon my mind that a dutiful address to your Lordship would meet with a favorable reception, and if you cannot point out any plan that will, or may, alleviate the sufferings complained of, you will have at least a feeling Compassion for me.—From my own little Circumstances and some of my connections (altho' I have seven orphans, the offspring of a Brother and Sister deceas'd) I think I cou'd take next year with me 50 families or upwards, among whom would be various tradesmen, Labourers, &c.—I should also hope to meet with many of those who have hitherto gone, besides many who w^d certainly follow me as soon as they possibly cou'd; with the help of those all collected together, I w^d hope to plant a colony, and *stubb* out a reasonable residence in your Forests—I think I cou'd be of very great use upon the Mission, as I understand a little of the Irish, and very few of my people know any other language. Pecuniary aid—I cannot—will not expect—but I pray for your countenance, your protection, and advice. I hope these lines will be handed

to your Lordship by my Brother, who is emigrated along with the rest with a small family. I have the honor to subscribe myself, My Lord,

Your Lordship's

most obed^t, humble serv^t,

HENRY BOLTON.

WILLMONT, *June 24th, 1792.*

If you deign to write to me, my address is the Rev^d H. Bolton, near Litterkenny, Ireland.

FATHER BOLTON UNABLE TO COME TO AMERICA SENDS
GIFTS TO BISHOP CARROLL, 1795.

[*Baltimore Archives, Case 1, B.*]

My Lord:

Immediately after receiving your Letters & Documents, I wrote to your L——p the reasons and motives that prevent'd my not embracing your most kind and flattering offers immediately then, and that still militate ag^t me, tho' I hope they will soon be all done away. All my friends, particularly those whom I was in duty bound to obey, spoke warmly ag^t the measure by saying I was too far advanced in years for the Mission of America, and that the Climate w^d not agree with a man of my years. I am of a different opinion myself, as I am no more than 45 years past the 25th of last March, and if God w^d spare me my health, I think I w^d be capable of a reasonable mission. But the chief motive that prevented me from visiting your L——p since that period is an aged mother over 80 years & upwards, without Son or Daughter in Ireland but myself, and who cou'd not endure the recital of my departure without falling very little short of a delirium; this is the chief reason, my Lord, that prevented me, and still prevents me, from paying my respects to your L——p in person, and which

I stated more at large in my first letter to you. The second I am convinced you did not receive, as I sent a trifling article, two pairs of stockings only, as a testimony of the many obligations I owe your L——p, and shall ever recognize, whether here or there. The Gentleman with whom I sent both letter and stockings informed me at his return that He post'd the letter in Wilmington, and that he sent the stockings to my Brother in Philadelphia, much damaged by moths that happened to be unluckily in his Chest, and as the Plague or yellow Fever rag'd then in Philadelphia he durst not venture there. The Brother informed me he receiv'd them, but could not send them to any Gentleman from the State they were then in. I now send your L——p two small pieces of Linen containing ten yards each for your own wearing, and which I hope will be acceptable, together with two Cuts of bleach'd thread for stitching. I could have got it made up in a more elegant manner by sending it to a Bleachgreen, but as it was not intended for the market, I thought it more eligible and far more advantageous for the wearer to have it done at home by hands that w^d take proper care not to burn it with Lime or batter away the Substance by Beetles. I had it made up in the state it is now in since last Aug't, and w^d have sent it by a Brig that sailed to Philadelphia at that time, but thought it not completely dry, and fortunately I did not, as the very same Brig was taken off the Banks the September following by a French Privateer, robbed of Every valuable article she contained, then scuttled and sunk, and the Crew carry'd prisoners to France. I hope it will not be the case now, as I send it in the Brig Sally, an American bottom, Capⁿ Hickey, Master, and in the care of a young man a neighbour of my own, a M^r Thomas Campbell, with Directions for him to hand both Letter and Bundle to the Rev^d Doctor

Keating, Philadelphia, praying him to convey both carefully to your L——p by the first sure opportunity. There are two Apostates from this Diocese emigrat'd to America, the one last year the other this year, a Charles or Anthony Docharty and a Jack o Donnell. They might carry along with them their Letters of Ordination, and perhaps impose upon a lenient and Charitable Head. Of such beware; pardon me, my L——p, for this caution. If ever I go to America I shall *Deo dante* go next year. I can't be contented until I have the happiness of seeing your L——p, untill which time I take the Liberty of subscribing myself,

My Lord,

Your L——p's most devot'd and most
oblidg'd humble Serv^t,

HEN. BOLTON.

P. S. I will take the liberty of requesting the favour of your L——p to let me know, as soon as convenient, whether you received the Linen or not. I hope the young man will not deceive me, with whom I sent it, as he is a young man of very good character, &c.

MILLBROOK, *May 11th, 1795, near Letterkenny.*

BISHOP CHEVERUS IS INDICTED FOR MARRYING A COUPLE.
—HIS TRIAL.—TRIAL OF EDWARD KAVANAGH.

[*Balti. Arch 1, N 3*].

BOSTON, *March 10, 1801.*

Right Rev. Sir :

Dr. Matignan has already informed me that having married a Catholick couple (though the parties presented themselves afterwards to a Justice of the Peace), I was arrested and tried last October at Wiscasset in the company of and at the same bar with Thieves, men guilty of forgery etc. There is still a civil (or rather a very

uncivil) prosecution carried on against me for the recovery of 50 pounds of this currency; and this I am afraid I shall be condemned to pay. I am the more inclined to think so, as last Thursday 5th inst. the Judge gave us here a little specimen of their good will towards the Catholic Religion and its ministers. Mr. Kavanagh a respectable merchant living at New Castle in the county of Lincoln, district of Maine, fitted up at his own Expense a small neat chapel where I officiated last year for better than three months. Moreover the same gentlemen with his partner Coltrie has subscribed 1000 Dollars for our new Church and has already paid \$750. He thought in consequence that however be free from paying taxes to the Congregational minister of his owner-ship, but the Judges of the Supreme Court now sitting in Boston delivered unanimously that he must pay for the support of the said minister, even if he had a priest always residing with him. "The constitution," said they, "obliges everyone to contribute to the support of *Protestant* ministers and them alone. Papists are only tolerated and as long as their minister behave well, we shall not disturb them. But let them expect no more than that." We were present, Dr. Matignan and myself and as you suppose, listening with raptures to the above and many other equally flattering speeches. I really believe should my former trial come on again, these gentlemen would not be ashamed to set me on the Pillory. I received about six weeks ago a letter from my Father inclosing another one addressed to him by my Parishioners. They beg of him to acquaint me how much they long for my return. I bedewed the dear letter with my tears. I have answered, that since they were still attached to their Pastor I did not want to break asunder the sacred and tender ties by which the Church of J. C. had bound me to them; that I was willing to

return, but that my situation (and I explained to them what it is) did not permit me to leave this country in a sudden manner, that I would take no final resolutions till I should hear from them and from my Ecclesiastical Superiors.

That in case anything should prevent me I expected to be able to go from hence after Easter next year. One of my *vicaires*, the only one out of 4 who survived his Exile, is now in my parish with 6 or 7 old priests at MayEnne in the province of Maine, now Department de la MayEnne.

When I came here I promised my Bishop I would return whenever it could be done. He is dead, but after his death the Congregation of Cardinals appointed an Administrator of the Diocese who will very likely succeed to the Bishoprick. I know him and believe he will send me orders to return.

However we live in times where less than one year is enough to overturn not only individual projects but even Empires and nations and therefore I look, as yet on my return as very uncertain. My only wish is to obey the voice of Providence and to go wherever it calls.

If I must leave this country I should leave it with a sincere regret of not having been so happy as to be personally acquainted with you.

This moment Dr. Matignon enters my room with your letter to him of February the 25. and the enclosed papers for which we are much obliged to you. We are glad to have it, but as Latin is quite out of the way of most of our lawyers here and judges too, what I wished to have was a certified copy of your Pastoral letter of Nov. 10. 1791, the article at least which relates to marriages: you might send it, if perfectly convenient to yourself, along with the alter Stones and the *holy oils*.

Dr. Matignon desires his best respects; he begs me

to inform you that you may draw upon him for 1900 Dlls. He will write today to Mr. Thayer. If you cannot conveniently procure a draught upon Boston, Dr. M. will endeavor to send you a check upon the Baltimores bank. Dr. M. unites with me in respects to your Rt. Rev. Coadjutor.

Begging your blessing and prayers. I remain with respect,

Right Rev. Sir,

You must obedient humble servt.

JOHN CHEVERUS.

P. S. Mr. Thayer left here an extract of your Pastoral letter of Nov. 10. 1791, which forbids those who should be married by any other besides their lawful Pastor, being received in the Church: except they should make a public acknowledgement of their fault before the whole Congregation. But I believe that the judges will not care anything about that or anything else.

Mr. Romagne wrote to me not long ago, he was well and in good spirits amongst his Indians. The general Court in consequence of his and their petition have granted them a farm with a house, barn &c &c, 40 acres of cleared land. This I hope will make Mr. Romagne's situation a little less uncomfortable. The farm is contiguous to the Indian camp or village.

CHEVERUS CALLED TO FRANCE.

[*Balto. Ar. 1, N. 4.*]

BOSTON, *March 31, 1803.*

Right Rev. Sir:

My mind is perplexed with doubts, my heart full of trouble and anxieties. Duty, respect and confidence bid me apply to you for advice and comfort. I received last week a letter from the Vicar General of the ancient

Bishop of Maus my diocesan Bishop who died 3 years hence. On the decease of the Bishop this same Vicar General was appointed by the Sacred College Apostolical Vicar to govern the diocese, *sede vacante*, and now the new Bishop of Maus has made him his Vicar General. His letter to me is dated June 10, 1802. Three copies of it have been sent, one only has come to hands and not till last week. He writes as follows :

“ Il n'est plus temps de balancer. Nous avons un très bon Evêque Mr. Pidot suffragant de Trèves. Il va incessamment prendre possession. Il s'occupera à fixer les limites des parroisses, et aussitôt après ce travail il nommera les curés. Votre intention n'est pas de renoncer à votre patrie et à votre Diocèse. Je vous somme en conséquence de votre parole ; et je vous prie de partir aussitôt la presente reçue pour venir vous réunir à nous. Il s'agit de rétablir la Religion dans notre pays et vous y êtes nécessaire ; n'hésitez donc pas, je vous prie etc., signé Dupperrier vic. gen.”

He alludes to what I wrote to him, before the articles of the Concordat were known. He then begged of me to return to my parish, but I answered that being usefully employed here and being exposed to find another Pastor appointed in my place, I thought it better to defer my return, although it was not my intention to forsake either my country or my Diocese.

My Father and other relations who have written to me and begged of me to return to France immediately, call the letter of Mr. Duperrier a positive order from my Ecclesiastical Superior ; but for my part I do not see any such order in it, but merely a strong invitation. My Father says : Si un Père pouvait ouïre avoir encore de l'autorité sur son cher fils, ce servit là l'occasion de s'en servir et de le sommer de porter pour venir se joindre à une famille qui le désire depuis si long-

temps & à un Père à qui il donnerait dix années de plus &c.

In consequence of these letters, I had resolved to return to France next May, and was going to write to you upon the subject, but the whole congregation here have shown such a grief, and have so strongly represented the case to me that I have promised, if you think I can do it conscientiously, to stay at least till next autumn.

Even, if in your opinion the good of Religion requires my presence here, I am very willing to remain in this mission. I shall beg of the Almighty to give myself and my dear Father the strength to make this Sacrifice to him.

Dr. Matignon will give no advice in this case, where, he says, his heart feels too interested, he confides himself to Prayer that I may remain here.

For the present be so kind as to write whether you think I can at least wait till next autumn. The rest will be settled when we shall have the happiness to see you in Boston. The hope of seeing you then, would be a sufficient motive to put off my going to France, if I can do it.

I must observe that I am uncertain whether I am re-appointed to my former station and under the present circumstances, I do not wish it, have even some objections to the oath, tho' after the decision of the holy see, I think, I would, if necessary get over that difficulty.

Last year forced by the importunities of my Father I promised to go and at least pay him a visit this Spring, but then I had no idea the Church should be fit to be consecrated and that we should be honored with your visit. You have the goodness to express the wish to be personally acquainted with me, and I assure you that I shall think it a happy day when I shall have an opportunity to pay you my respects. As I wish to write soon

to the Abbé Duperrier and my Father, I hope your known condescension will excuse me if I presume to request the favor of a speedy answer. Begging your prayer and blessing, I have the honor to be with the most profound respect,

Right Rev. Sir,

Your most obedient humble Serv^t.

JOHN CHEVERUS.

[Bishop Cheverus did not return to France until January 1823].

BISHOP ELECT CONCANEN TO ARCHBISHOP CARROLL.

[*Balti. Ar. 1. T. I.*]

ROME, Feb. 7, 1807.

My Dear, & Hon^d Lord:

A favorable, & I hope a sure, opportunity has just now offered of letting you see how diligent I have been in executing your Lordship's orders communicated to me in your most agreeable letter of the 21st November 1806. M^r Coleman a very obliging Gentleman, of Boston is so kind as to promise that this packet shall be safely delivered into your hands, I doubt not but you will have the goodness to forward as soon as possible the adjoined letter to my distant Confrere, R. M^r Fenwick. The enclosed letter (frond) from the Card. Carandini Prefect of the Sacred Congregⁿ of the Council of Trent, will, I hope, fully satisfy you & remove all scruples regarding the obligation of visiting the *Sacra limina* for the past and present I have fulfilled that duty for you, and have made in your name the usual offering of a few shillings. I petitioned for an absolution of past omisions, to render you quite easy about your Consecration Oath. I translated, for the perusal of the Card. of Propaganda and I dare say, that of his Holiness into Italian, the

very consoling & satisfactory doc. you have given of the State of your Church, & the rapid Progres. of Religion in that happy quarter of the Globe. I must not offend your modesty by telling you the degree of esteem & respect you are held in by the members of Propaganda & many other personages here. This makes me hope that whatever you demand for the good of Religion, will be effectually granted Monseg^r Coppola Secret^y of Propaganda will reply to your petition for a Subsidy in educating two youths for the service of your Church, after consulting the Card^l Prefect, & the administration of the College. I have urged the business as much as I possibly could, & hope our endeavors will prove successful you find that I have hastened the dispatch of the Dispensation for the French Nun, Saladin. I wish it may arrive soon in order to console that unfortunate Creature. I delivered your message to R^d M^r Connoll, who promised he'd have the honour of writing to you, he seems to be tired of doing business at Propaganda. The poor Jesuits after having been comfortably settled and re-established at Naples where numbers of them assembled from different parts of Italy, & other Countries, were at once exiled by the new King Joseph Buonoparto. This has been only a prelude to the suppression of all Monastic Orders in the Neapolitan State as the suppression of the Society hath been the forerunner of the persecution of Religion which overwhelmed this distracted part of the Earth. Had not the deluded Consent of Spain been so blindly obstinate, I am confident the Company of J. would have been long since restored. I could wish that my old friend & Confrere M^r OBrien at New York, were reminded from me of the duty incumbent on him to bequeath some of his property to our Religious at Kentucky. This I would have signified to him, not only for their benefit, but moreso for that of his own Con-

science. A charitable—from you may do good to both parties. I have had no letter from Fath^r Fenwick since his arrival in Kentucky, but the one you were so good as to enclose to me. Were I ten years younger I would not hesitate ten hours to set out to joining Confreres in that temperate Climate; I dread a cold one after living so long in Rome. We yet live here in a state of suspense, between hopes & fears. All communications with England has been lately cut off by a strange decree issued by Buonaparto. I hope for the satisfaction of being honoured with your letter and commands & with sentiments of profound Respect, & sincerest Regard I am My D^r Lord,

Y^r Most Obed^t & faithful Serv.

B LUKE CONCANEN.

THE CHURCH IN MAINE—DEDICATION OF ST. PATRICK'S
AT NEWCASTLE—MESSRS. KAVANAGH AND
COTTRILL BENEFACTION.

(*Balti. Ar. I. O.*)

NEWCASTLE (MAINE) *July 30, 1808.*

Right Rev. Sir:

Dr. Matignon having authorized me in your name to bless the Church just constructed and the cemetery adjoining to it, performed the Ceremony on Sunday the 17th. of this month. The Church is called St. Patrick's. The name seemed to gratify our friends here. I liked it myself because it proclaims that our Church here is the work of Irish piety. The Church is built of bricks, 50 feet in length and 25 in breadth. The inside from the floor to the highest part of the arched ceiling 30 feet 5 arched windows 15 feet high on each side. East window has in breadth 4 panes of glass 11 by 15. The Altar, sanctuary &c is very neatly finished. There is a small

gallery near the door with a semicircular window. It is in the whole a very neat and elegant chapel. The cemetery is walled all around and has a neat gate. A large cross is fixed in the middle. The expense will be about 3000 Dlls. out of which I am afraid our generous friends Messrs. Kavanagh and Coltrill will be obliged to pay 2000. They have given also 3 acres of land on part of which are the Church and the Cemetery. This will be room enough for a house, garden & orchard for a Priest. The Church is built in such a manner that an addition may be made to it when ever it becomes necessary; but the Congregation here is so scattered that they can never be here all together and a Priest to do good must often visit them and officiate at their houses. How happy we should all have felt had we been blessed with your presence. *Oh: that our good and venerable Bishop were here:* was the prayer of every heart and repeated by every tongue. The whole assembly (and it was a numerous and respectable one) were hospitably entertained at Mr. Kavanagh's house and feasted upon their *excellent* mutton. The vestry is not built as yet and we want 6 candlesticks for the Altar. We shall try to get them next year.

One thing is wanting to give solidity to this new establishment. A zealous Pastor who should reside here constantly. It is always with regret I leave my respectable friend and pastor Dr. Matignon alone in Boston. His health is precarious and the duties of his ministry are too much for his strength, of course my visits here cannot be long. The Rev. Mr. Romagne is here about 6 weeks before Christmas, after Christmas he comes to Boston, returns here some time in lent, and goes to Passamaquoddy a little after Easter. He has got now in Passamaquoddy a house and neat little farm around it and the state allows him 350 Dlls. per annum. He told

me last winter he neither expected nor wished to be settled at Damariscotta. Mr. Kavanagh tells me that even when there is another Priest here, he will be always happy to have Mr. Romagne spend part of the winter in his family.

But he wishes to have a priest settled here if possible. The zeal, the noble generosity of the dear Mr. Kavanagh are above all praise. It is he who encouraged us to begin our church in Boston and who was the greatest help towards finishing it. He inspires part of his zeal into the heart of his partner Mr. Coltrill who never originates any enterprise, but who shows himself willing to go hand in hand with Mr. Kavanagh in the execution. A letter from you would I know be received with joy and gratitude by these gentlemen. Permit me therefore to beg of you to write to them instead of answering me. The directions is: *Messrs. Kavanagh & Cottrill-Merchants—Newcastle Maine* Mr. Kavanagh tells me that the new clergyman will have board and lodging in his family and also will have a horse at his disposal. He will besides insure him 200 Dlls. per annum. Part of which will be paid by the Congregation. Clothing will be the only expense a priest will be at in this place. *Washing, mending* &c. all will be done for him. You know the amiable family here. A priest is perfectly at home has a large and handsome chamber and is sure to be waited upon with pleasure and to have at his orders whatever is in the house. For these ten years past I have every year spent here a considerable time. I have always experienced from Mr. & Mrs. Kavanagh the same friendly, respectful & delicate attentions.

In the different families which the priest must visit pretty often, if he will do good, he will in general have everything comfortable. Only the winter is a hard season. I have, when here, found no inconvenience from

it, but it has often confined to his room Mr. Romagne who is of a delicate constitution. The Congregation here being mostly composed of converts, and the country being overrun with Methodists, Baptists, &c., it is to be wished the priest would preach with facility, and I think it would be better if the English language was his native tongue. The priest is not to expect any *casuel* whatever. In case it should be agreeable to the new Pastor we might exchange for about two months of every year which he would spend with Dr. Matignon in Boston, and which I would spend here. Mr. Kavanagh and the whole congregation here seem to wish it very much. I understand 6 new priests have been ordained at the last Ember week. This has induced me at the advice of Mr. Matignon, who presents to you his best respects, to make immediate application to you. I have not written to Mr. Romagne upon the subject but, I dare say he will rejoice at the success of our application.

After Messrs. Kavanagh and Coltrill have received your letter, they will do themselves the honor to write to you, and then the time of the coming of the priest may be determined upon.

From them or from myself he may have other details concerning his situation that he may wish for. I expect to return to Boston in the beginning of September. The Doctor, Mr. & Mrs. Stoughton and your little god-daughter were well few days ago. The dear Miss Nancy de Neufville is better, but she has been ever since february very unwell and at times in a truly alarming situation. It is hoped however that her lungs are not materially injured. She is in the country this summer, and she writes to me that she begins to recover her strength and appetite.

Messrs. C. & Kav. & their families, Mrs. Kavanagh's sister, Mrs. Smithwick our fellow-traveller, and all our

Catholics here beg of you to accept the assurance of their profound veneration and beg your prayers and blessing. I join in the request and have the honor to be

Right Rev. Sir :

Your most obedient and humble and devoted servant
JOHN CHEVERUS.

The Catholics here are at least 7 months of the year without a priest, of course some die without the Sacraments, &c. &c.

MISSION TOUR IN VIRGINIA. NORTH AND SOUTH
CAROLINA, 1812. REV. J. P. CLORIVIÈRE TO
ARCHBISHOP CARROLL.

[*Balti. Archives*].

CHARLESTON, Nov. 16, 1812.

The Rev. Mr. Miguel has informed you, I hope at his beginning in Richmond and of the stay I made with him during three weeks. From there I went to Petersburg and I did stay there three days to inspire the Catholics there with the desire of calling Mr. Miguel to their assistance—but I met very little french—one Mr. Roderic Statley is the only one who appeared zealous—one Mr. Lynch who seems the most influential amongst the Catholics at that place would be afraid of giving credit to an impostor in receiving a priest, if he was not introduced to him by your hand.

I saw there Mrs. Rambaut, who seemed gratified of your remembrance because I told her that I had heard you speaking of her. She made several inquiries concerning some devout persons at Baltimore and particularly Miss Peggy Reid, of whom I was pleased also to talk with her. From Petersburg to Fayetteville, Most Reverend Sir, I met only Methodists and itinerant preachers on every side of road. Every day I had

occasion to stop at some meeting houses and once I was invited to do so, but I declined being in a hurry—stopping at very indifferent accommodations I was obliged to say my office in the same room with the people of the house, and their curiosity roused by the blue and red & yellow ribbands of my breviary, and by the dexterity with which I turned from one to the other made them inquire of my profession. I would have made them believe everything of me except that I was in the right. I had some curious conversations with them.

At Fayetteville I collected about 20 persons at Mass on Sunday, among whom one Mr. Kelley, Mrs. McGuire & Jordan were the foremost to thank me and even to offer me a present which I thought I had no right to accept. They expressed a desire at having my visit or that of any other priest at some period and moved by more than by prudence I left them in that expectation. But they are 200 miles from here, and since my arrival I see less probabilities to travel than I expected because the distances from here to Columbia, Cambden, Statesburgh or any where are considerable and should require a considerable time probably in the best season of the year or during the sickly one, but I presume from the discourses of Dr. Gallagher that he will choose himself that time for some excursions for his health or for his stay on Sullivan island; so that it would be improper for me to desert the congregation during that time. I refuse nothing however which shall be feasible. I found some Catholics in Georgetown the following Sunday, they were french but so indifferent to Mass that I did not think proper to offer it. That makes the thoughts of a priest very sad, who comes from Baltimore and from your nurseries, Most Reverend Sir, and falls into these barren regions and cities, where nothing is required from him and where they do not imagine that he can wish any

other thing than a good salary. However, I do not think under these circumstances to reanimate myself, the fire of others would make me feel myself cold—the coldness of these people make me feel myself burning, but I feel my incapacity, my ignorance and unfitness to operate any change in these people. I acknowledge it, yet, as a justice, because they and I—we do not deserve anything better.

Miss Karson and her sister have treated me with that kindness which I expected from your recommendation—their school is flourishing, but the health of the former is very miserable. . . .

THE ABBÉ CARLES OF SAVANNAH.

Rev. Antonio Carles who had been one of the faithful Priests of the French Catholic Colony at Asylum, Bradford County, Pa., in 1794-5 [see RECORDS, Vol. xviii, pp. 245, 421] after the failure of that endeavor, became pastor at Savannah, Georgia.

On 11th March, 1805, he wrote Bishop Carroll: "Important family business will probably call me to France next summer. It will be with the most sincere reluctance that I shall separate myself from the small flock you trusted to my care."

On 7th February, 1807, from Charleston, he wrote: "I arrived last Thursday at Charleston after thirty-four days passage. As soon as my baggage will be landed I will set out for Savannah. Though the powers granted me by your lordship be exposed, I presume that the assurance you had the kindness to give me that you would not dispose of the place before the certitude of my not returning, is a sufficient title to authorize me to resume *pro tempore* the exercise of my duties and to not deprive the faithful of the consolations of religion during the Lent time." [Balto. Arch., Case 1 G.]

In August he visited Augusta to minister to the Catholics there. On 24th B. Bignon, S—— Guevin and John Comick sent Bishop Carroll an appeal that Abbé Carles divide his time between Savannah and Augusta.

On 3d February, 1804, the Abbé Carles wrote Bishop Carroll:

“I have to acknowledge your esteemed favour of the 12th ult^o & in obedience to your lordship’s will, I have taken a lawful but temporary possession of the Roman Catholic Church in Savannah, in presence of the gentlemen of the vestry who are to inform you of my installation.

“Be assured my lord, that I’ll do all my best endeavours to deserve your confidence and that of the faithful who every day bestow on me marks of their kindness. The succours granted by the inhabitants of Savannah to the unfortunate french, lately come to this country, give me the satisfaction to believe that my residence here will not have been useless, whatever short it pleases your lordship to make it. The greatest part of my time is given up to the study of the english language and I hope to be able to ascend the pulpit next Easter. The only catechisms I have are in french, none are here to be had in english. I have desired the gentlemen of the vestry to get a few of them as well as singing books, if they can be got in Baltimore.”

* * * * *

CARLES, Priest.

PONCE DE LEON'S PATENTS FOR COLONIZATION.

BY L. D. SCISCO.

Juan Ponce de Leon, after having explored, colonized, and partly conquered Porto Rico under authority of the royal governor of the West Indies, found himself in 1511 suddenly bereft of official station by the decision of the Spanish Council of State to hand the West Indies over to the heir of Christopher Columbus. Undismayed, Ponce de Leon promptly planned to repeat elsewhere his exploits in Porto Rico. Away to the north somewhere there was believed to be a large island called Beniny or Mimini, the existence of which had been learned by Columbus as early as 1492, but which was yet unvisited. The island was supposed to be in the westerly part of the Bahama group, not too far away to be easily reached from the Spanish colonies. Ponce de Leon therefore planned the conquest of Beniny as a fitting substitute for his lost colony of Porto Rico. It is not certain that he had any inkling of the existence of the land that he later reached and named Florida, but it is possible that some indirect and vague hint of it may have come to him through rumor. However that may have been, he applied to the Spanish government for a grant covering Beniny only. On February 23, 1512, patent was accordingly issued to him. The Spanish text of this patent as printed in the *Coleccion Documentos Ineditos*, vol. 22, page 26, seems to be without notable errors of copying.

As the two patents which follow are so often cited by historians but so little known to American students in their text form, it will be of interest to give here a translation of them. The patent of 1512 occupies pages 2 to 6 and is preceded by an introduction on page 1. The Spanish text of this patent is not accessible to American students except in the large libraries, and, I believe, no translation has ever been published. The patent of 1514 occupies pages 8 to 10, with introductory on page 7. The Spanish text of this patent has been reprinted by Mr. Lowery in one of his appendices but no translation has ever been made so far as I can find.

As April of the year 1913 will be the fourth centenary of the discovery of Florida, and of the arrival of Catholic Europeans within the limits of the modern United States continental, I assume that there will be more or less reference to Ponce de Leon in the Catholic press and that documents on his work will be timely.

I. PATENT FOR BENINY.

"Whereas you, Juan Ponce de Leon, sent to Me to appeal and petition for a grant, that I might give you license and authority to go to discover and colonize the Islands of Beniny, upon certain conditions that will be stated hereafter; therefore, to make you a grant, I give you license and authority to go to discover and colonize the said island, provided that it may be not of those that already are discovered, and upon the conditions and according as hereafter will be contained in this formulation:

"First, that you can, with what vessels you may wish to conduct at your own cost and charge, go to discover and may discover the said island, and for it you may have three years of limitation, which may be reckoned from the day that these My articles are presented to you or the agreement made with you concerning the said colonization, provided

that you stand obligated to set out on your voyage of discovery within the first year of the said three years, and that on the voyage you can touch at any islands and mainland of the ocean sea, both discovered and to be discovered, provided that they may be not of the islands and mainland of the ocean sea that belong to the Most Serene King of Portugal, Our very dear and much loved son, and let it be understood of those that should be within the limits that are demarcated between Us and him that neither from them nor from any of them can you take or have interests or any other thing save only the things that you should have need of for your supply and provision of vessels and people, paying for them what they may be worth.

“ Item, that you can take and there may be taken on your part, in these realms of Castille or in the said island of Espanola, for the aforesaid, such vessels, supplies, and officials, seamen, and people, as you shall need, paying them everything according as it is customary, and being under the supervision in the island of Espanola of Our officials that at present reside and may reside therein in our Office of Trade, and in Castille under oversight of Our officials that reside and may reside in Our Office of Trade at Seville.

“ Item, to make you a grant I command that during the three-year term referred to there cannot go nor may there go any person to discover the said island of Beniny, and if anyone should set out to or by chance do discover it there may be fulfilled with you what is contained in these My articles and not with the person who may thus discover it, and by the other discovering you may lose nothing of the right that you have to it, provided that, as is stated, you set sail on your expedition within the said first year, and by other procedure it may be worthless, and provided it may be not of those that are possessed and in report and actual knowledge.

“ Item, that, finding and discovering the said island in the manner that is stated, I make you a grant of the government and judicial power over it for all the days of your life, and for it I give you ample authority and civil and criminal jurisdiction with all their incidencies and appurtenances, annexed and related.

“ Item, that, finding the said island as is stated, you may stand obligated to colonize at your own cost in places and locations as best you shall be able, and that you may enjoy the houses and estates and settlements and hereditaments that you should make there, and the profit that might be in the said island, conformably to what is contained in this agreement.

“ Item, that if forts have to be made in the said island they must be and may be at Our cost, and We may put in them Our commanders as we deem most beneficial to Our service, and if, while the said forts are being made you should make any house or habitations for protection against the Indians, these may be yours and for you, and if there be need of them for Our service you must give them over, after payment of what they may be worth.

“ Item, that I shall make you a grant, and by these presents I do make it to you for a time of twelve years counted from the day that you should discover the said island of Beniny, of the tenth of all the revenues and profits that belong to Us in the said island, being not of the tenths from Our landed income, or in whatever other way.

“ Item, that the apportionment of the Indians who may be in the said island may be made by the person or persons that may be appointed by Me and not otherwise.

“ Item, that I shall command and by these presents I do command that the Indians who may be in the said island may be apportioned according to the persons that there might be, and that rather may he supply himself and may be the first discoverers be supplied than any other

persons, and that to these there may be given in it all the advantage that properly should exist.

“Item, that I make a grant for the term of the said ten [*sic*] years that the persons who shall go to discover the said island and who shall colonize it by that voyage may enjoy the gold and other metals and things of profit there may be in the said island, without their paying to Us more taxes than a tenth for the first year, and for the second a ninth, and for the third an eighth, and for the fourth a seventh, and for the fifth year a sixth part, and for the other five years, succeeding paying the fifth according as and by the way and manner this is now paid in the island of Espanola; and that the other colonizers who afterward may go, but who are not of the number of the discoverers, shall pay from the first year the fifth, because to these I may grant some other privilege, but not one that relates to gold.

“Item, to make further gift and grant to you the said Juan Ponce de Leon it is My will and pleasure that all the islands that may be adjacent to the said island of Beniny, which you may discover in your own person and at your own cost and charge in the way aforesaid, not being of those of which report is had, as is stated, you may have the governing and colonizing of, according as it is contained in these My articles, and as by virtue of it you are to possess the said island.

“Item, that I make you a grant of the title of Our *adelantado* of the said islands and of the others that you should discover in the way aforesaid.

“Item, that he may gather gold, if such there might be, in the same way that it is gathered now in Espanola, or by the way and manner that I should command.

“Item, that you cannot take with you for the aforesaid purpose any person or persons that may be foreigners from outside Our realms and lordships.

“ Item, that for surety that you the said Juan Ponce and the persons who go with you will do and will fulfill and will pay, and there will be fulfilled and paid and looked after all that is contained in these articles which it belongs to you to look after and to fulfill, before you may make the said voyage you may give full and acceptable guaranties to the satisfaction of Our officials that reside in the island of Espanola.

“ Item, that you the said Juan Ponce and the other persons who go with you and are there with you will do and will look after and will pay all that is contained in these My said articles and each feature and part of them; and you will not do fraud or any deceit, nor will you give favor or aid or consent to it, and if you should learn of it you will give notice of it to Us and to Our officials in Our name, under penalty that whosoever of yours shall do the contrary by the same act to him who may not thus fulfill it, let there be lost whatever grant or office he should have from Us, and let him pay with his person and goods all the penalties that in the like case We would order to be visited upon the persons and goods of those that should do it, should consent to it, or conceal it.

“ Item, that, after having arrived at the island and having learned what there is in it, you may send to Me an account thereof, and another to Our officials in the island of Espanola, in order that We may know what should be done, and that there may be supplied what most may benefit our service.

“ For which, you, the said Juan Ponce, fulfilling all that which is stated and each feature and part of it, and having given the said guaranties or remaining and paying the things aforesaid, I promise and assure you, by these presents, to command, look after, and fulfill all that is contained in these articles and each feature and part of them; and I command Our officials resident in the island of Es-

panola that in Our name, conformably to the aforesaid, they keep with you the said agreement and articles, and receive the said guaranties; and for your despatch I command Don Diego Colon, Our admiral and governor of the said island of Espanola, and Our judges of appeal, and the officials of Our treasury who reside in it, and all the justices of the said island of Espanola, that they give you all favor and aid you have need of, without there being put upon you any hindrance in it, or in any matter or part of it.

"Done in Burgos on the twenty-third of February, one thousand, five hundred and twelve.

"I, THE KING."

II. PONCE DE LEON'S EXTENSION PATENT OF 1514.

Juan Ponce de Leon, under authority of his patent of 1512 for the discovery and colonizing of Beniny, sailed in March, 1513, from Porto Rico. Threading the Bahamas without seeing Beniny, he crossed the Bahama Channel and found the Florida peninsula, which he coasted for many leagues and which he decided was a large island. Turning homeward, the discoverer detached his consort vessel, with orders to set out alone and find Beniny, as his patent required. In due time the consort rejoined Ponce de Leon in Porto Rico, its commander reporting that orders were fulfilled and Beniny was duly discovered. Judging from Herrera's map it would seem that these explorers fixed upon modern Andros island as their Beniny. During 1514 Ponce de Leon did not follow up his new colonizing schemes, probably because of unsettled conditions in Porto Rico due to incursions of Carib canoemen. On September 27, 1514, the Spanish government issued commissions to him making him military captain of Porto Rico and commander of a proposed naval expedition against the Caribs. Coincidentally was issued a patent of September 26, 1514, extending his time for colonizing the new-found

islands and specifically including Florida among his possessions. This latter patent is the one given below. The modern scholar is obliged to rely on the text of it as printed in the *Coleccion Documentos Ineditos*, vol. 22, page 33, although there is some evident inaccuracy in it. Most serious of its errors is the date, given as 1512, but found by Mr. Harrissee to be 1514, as he shows in his *Discovery of North America* (page 801). A less noticeable error is the reference to Santiago, modern Jamaica, where San Juan, modern Porto Rico, clearly was intended.

"The agreement that was made by Our command with you, Juan Ponce de Leon, for the expedition to colonize the island of Beniny and the island of Florida which you discovered by Our command, in addition to the articles and agreement that were made with you when you took action for discovery, is as follows:

"First, whereas, in the said articles and agreement made with you by My command, concerning the discovering and colonizing of the said islands, I gave you license and authority, for the time and limitation of three years to commence from the day of delivery to you of the said articles, to conduct at your cost and charge the vessels that you might wish, provided that you stood obligated to begin the expedition of discovery within the first year; and because until now you have occupied yourself in matters of Our service and you have not had time to start the voyage of discovery, it is My will and pleasure that the said three years may commence to run and be reckoned from the day you may embark on your voyage to the said islands.

"Item, that as soon as you embark [*sic*] at the said islands you may summon the chiefs and Indians thereof, by the best device or devices there can be given them, to understand what should be said to them, conformably to a summons that has been drawn up by several learned men,

the which will be given to you signed by the Very Reverend Father in Christ, the Bishop of Burgos, Archbishop of Rosario, Our chief chaplain and one of Our council, and by Lope Conchilles, Our secretary and one of Our council and attorneys, by all the ways and means you may be able to devise, that they should come into the knowledge of Our Catholic Faith and should obey and serve as they are bound to do; and you will take down in signed form before two or three notaries, if such there be, and before as many witnesses and these the most creditable, as may be found there, in order that it may serve for Our justification, and you will send the said document; and the summons must be made once, twice, thrice.

“And if after the aforesaid they do not wish to obey what is contained in the said summons, you can make war and seize them and carry them away for slaves; but if they do obey, give them the best treatment you can and endeavor, as is stated, by all the means at your disposal, to convert them to Our Holy Catholic Faith; and if by chance, after having once obeyed the said summons, they again rebel, I command that you again make the said summons before making war or doing harm or damage.

“Furthermore, whereas in the said articles and agreement that I command to be made with you at the time that you were setting forth to discover the said island, I made a grant to the persons who should go to discover the said island of all that might be discovered therein; and that they should pay only a tax of the gold and other metals and things of profit they should find on the islands—the first year a tenth, and the second a ninth, the third an eighth, and the fourth a seventh, and the fifth a sixth part, and the other years following a fifth, according to and as it is paid in the island of Espanola; therefore, by these presents I confirm and approve the aforesaid and it is My wish that it shall have effect for the time of the said

twelve years, beginning as soon as they begin to colonize the said island.

“ Furthermore, that I shall give license and I do hereby give it to the said Juan Ponce de Leon to make and build houses in the said island, and villages of habitations of the sort that are made and built in these realms, provided the foundations of such may be with one *tapia* height of stone and another of earth; and likewise to make whatever provision he sees fit for the raising of corn and grapes and fruit-bearing and non-fruit-bearing trees and whatever other things there may be afforded in the said region.

“ Item, that, after you may have made war on the said Caribs or protected the chiefs and Indians and brought them peace, you can go or send with the vessels and people of the said expedition to visit the said islands of Beniny and island of Florida, where there may not be need of your presence, and do concerning it what shall seem best for Our service.

“ Item, for surety that you, the said Juan Ponce, and the members of your expedition are now doing and will fulfill, and that there will be fulfilled, looked after, and paid all that is contained in these articles which it belongs to you to look after and to fulfill, before you make the said voyage [you may give] full and approved guaranties to the satisfaction of Our officials residing in the said island of Santiago [*sic*].

“ For which, you, the said Juan Ponce, fulfilling all that which is stipulated and each feature and part of it, and having given the said guaranties and looking after and paying the things aforesaid, I promise you and I swear to you by these presents to command and look after and fulfill all that which is contained in these articles and each feature and part of it; and I command Our officials in the island of San Juan that in Our name, conformably to the aforesaid. they maintain with you the said agreement and

articles and receive the said guaranties; and for your despatch I command Don Diego Colon, Our admiral, viceroy governor of the island of Espanola, and Our judges of appeal there, and Our officials in the said island of San Juan, and all the justices, that they give you all favor and aid of which you shall have need, without there being put upon you any hindrance in it or in any matter or part of it.

“Done in Valladolid on the twenty-sixth of September, one thousand, five hundred and twelve [*fourteen*].

“I, THE KING.”

THE VAULTS IN ST. JOHN'S CHURCHYARD,
THIRTEENTH STREET ABOVE CHESTNUT,
PHILADELPHIA.

BY THE REV. WILLIAM J. LALLOU.

In the centre of the business activity of Philadelphia, on the north side of St. John the Evangelist's Church, Thirteenth above Chestnut Street, stretching in a double row from the iron railing which fences them from the sidewalk are fifty-four vaults. Probably not a tithe of the thousands who hurry every day along Thirteenth Street passing these tombs, ever give a thought to them, yet there are interred here persons of national fame and many whose activities in Church circles make them models of imitation for Catholics.

Here rest the remains of the great "silver-tongued orator" Daniel Dougherty; here rests Madame Iturbide, the widow of the ill-fated Mexican Emperor; here are buried the famous Dr. Joseph Nancrede, that exemplary Catholic, Charles A. Repplier, those prominent business men, George W. Edwards and Robert Ewing, and that distinguished lawyer, William L. Hirst. It has been thought of sufficient interest to publish some account of those interred here and such is the purpose of this sketch. The compiler aims at nothing more than to give a complete and accurate record of all those who were buried in these vaults and whose bodies still remain in them. Where the official vault record is fragmentary the representatives of

the families owning the vaults have in most cases been able to supply the missing entries but in the case of several vaults, the writer has been unable to procure any further information than was provided by the scanty records. Short biographical notices have been appended to the names of some of the more distinguished occupants of these tombs, but here again the absence of reliable knowledge concerning some whose lives deserve some mention has forced the compiler to publish only the mere entries of their interments.

Thitry-two persons were buried in the ground adjoining St. John's Church before the building of the vaults, and when the tombs were finished in the fall of 1837 these bodies were raised and placed in the same. There was formerly near the north tower of the Church a marblè tablet with an inscription in Italian to Angelo Garibaldi, Sardinian consul at Philadelphia (perhaps a brother of the anti-Papal revolutionist), who was buried here, but whose body was later removed to Italy. The stone tablet was taken down when the north wall of the Church was plastered.

In the following sketch the interments are listed under the various vaults, numbered as they are found in the vault record, the numbers beginning from the end nearest the rectory, and named as they are designated by the inscriptions on the slabs.

VAULT NO. I.

THOMAS PENN GASKELL.

Oct. 10, 1846, Thomas Penn Gaskell, aged 51. He was the second son of Peter Penn Gaskell and Elizabeth Edwards; called "of Ballymaloe, County Cork, Ireland and Penn Hall, Montgomery County, Pennsylvania," and the great-great-grandson of William Penn through the marriage of Peter Gaskell to the great grand-

daughter of the Founder. Thomas Penn Gaskell was received into the Church on what was considered his death-bed by Rev. E. J. Sourin, Dec. 30, 1844.

Dec. 24, 1867, Mrs. Mary Penn Gaskell (*née* McClenachan), the widow of the above, and like her husband a convert to the faith, having been baptized Feb. 14, 1845, by Bishop Kenrick.

VAULT No. 2.

The vault was known as the Bishop Kenrick vault and contains the remains of the following clergy:

July 19, 1842, Thomas Burke, a seminarian in minor orders.
Dec. 16, 1844, Cornelius McGrath, likewise a seminarian, who had been called to the priesthood but died before his ordination.

June 24, 1847, Rev. James Brown.

Jan. 14, 1860, Rev. John Blox, S.J., pastor of St. John's which was administered by the Jesuit Fathers from 1850-1861. This body was later removed to the "Bishops' Ground," Passyunk Ave. & Washington Ave.

May 12, 1898, Rev. P. R. O'Reilly, aged 78, rector of St. John's for nearly thirty years. Father O'Reilly was a native of County Cavan, Ireland. He was educated at Maynooth College and in the Seminary of S. Sulpice, Paris, where he was ordained by the martyr Archbishop Darboy in 1845. After laboring on the mission in Ireland for five years, Father O'Reilly came to Philadelphia. Here he was curate to Father Carter and to Father Cantwell, later assistant at St. Mary's, whence he was transferred to St. John's, of which Father Dunn was then rector. On the latter's death in 1869, Father O'Reilly succeeded as pastor of St. John's. Under his administration, the parochial residence was erected, the church was renovated and the

fame of St. John's as a centre of ecclesiastical music spread widely abroad.

Oct. 23, 1901, Rev. Hubert P. McPhilomy, aged 43, rector of St. John's. Father McPhilomy was a native of St. Paul's parish, Philadelphia. Upon graduation from La Salle College, he entered St. Charles Seminary, Overbrook, and was raised to the priesthood by Archbishop Ryan in 1885. For nearly ten years the young priest worked zealously as assistant to Father Barry at the Visitation and in 1894 Father McPhilomy was appointed rector of St. Leo's, Tacony. There he completed the upper church with its frescoes and its windows. On the death of Father O'Reilly, in 1898, Father McPhilomy became irremovable rector of St. John's. A new school was the first of the works of his pastorate. The fire of February, 1899, which destroyed the rectory and seriously damaged the church made necessary the work which to-day stands as an enduring monument to this pastor's zeal. The house was rebuilt and the church beautifully reconstructed and thus old St. John's was restored to its congregation in new dress but the energetic priest was not left to enjoy the fruits of the great labors of the three short years of his pastorate being called away at the age of but 43 in 1901.

VAULT No. 3.

JAMES GARTLAND.

Dec. 10, 1837, Andrew J. F. Robins, aged 5, child of Oliver Robins and Bridget Gartland, a sister of Rev. F. X. Gartland. This was the first body to be placed in a vault here.

July 19, 1838, Oliver James Robins, an infant child of the same.

Dec. 6, 1838. The bodies of the following were removed from St. Mary's and interred here:

Simon Gartland, a young man in minor orders, a brother of Simon Gartland, 2nd.

Peter Gartland, aged 17, his brother.

James Gartland (ab. April 20, 1820), the father of Simon 1st and 2d and Peter, mentioned above.

Mrs. Mary Gartland (*née* Conroy), (ab. 1833) widow of James Gartland.

James A. Gartland (ab. 1834), her son.

Sept. 16, 1843, John, brother of James Gartland.

June 22, 1844, Michael, son of James and Mary Gartland.

Jan. 4, 1850, Ann F. Gartland, a daughter of John Gartland.

May 27, 1852, James Gartland Robins, son of Oliver Robins and Bridget Gartland.

Aug. 17, 1852, Mary Prendergast, a child from Savannah.

Jan. 25, 1858, Margaret Robins, aged 15, daughter of Oliver Robins and Bridget Gartland.

Feb. 2, 1858, Joseph Philip Woods, aged 8.

Nov. 19, 1863, Oliver Robins, aged 72, husband of Bridget Gartland.

Feb. 8, 1866, Jane F. de Chantal Robins, aged 19, another child of Oliver Robins and Bridget Gartland.

Dec. 6, 1866, Edward L. Carter, aged 19.

Mar. 24, 1890, Eliza C. Gartland, aged 84, a daughter of the first James Gartland.

Dec. 17, 1890, Mrs. Bridget Robins, aged 90, also a daughter of James Gartland, and the widow of Oliver Robins.

VAULT No. 4.

M. D'HAUTERIVE.

June 11, 1843, Louise Aglaé Charlotte Lacathon de la Forest, born in Philadelphia, February, 1818, the wife

of Baron Maurice Bruno Blanc de Launette d'Hauterive. Her husband was French Consul at Philadelphia, 1839-1848.

April 9, 1844, Francois Maurice Blanc de Launette d'Hauterive, son of the Baron, born in Richmond, Va., February, 1839.

Sept. 4, 1858, George Eugene Sauvan, aged 7 months, son of Amédée Sauvan, Vice-Consul of France, and Caroline Pintard.

Nov. 20, 1865, Mme. Désirée Eloise de la Forest (*née* Der-tonet), aged 35.

VAULT No. 5.

This vault was the property of Mark Anthony Frenaye, who had formerly owned vault No. 1, which he relinquished in 1846, exchanging this one for it.

In accordance with the proprietor's wish no deed was given for this vault but it is stipulated in burial record (June 1, 1846) that it should never be sold, transferred, or alienated, that his body and those of his friends interred before him were to remain undisturbed. In November, 1855, it was found that there was room for only four coffins more, or for two only, if enclosed in cases, so the burial record provides that this space be reserved for Mr. Frenaye and his brother, Peter.

On March 8, 1870, Mr. Frenaye gave up his right to this vault as he had concluded to be buried in the Cathedral Cemetery, but he expressed the wish that his god-daughter, Mrs. May Sarah Mullin, be interred there as the body of her husband, James Mullin, was already in the vault.

The vault record has the following entries of interments in the Frenaye vault:

Nov. 23, 1850, Anthony Frenaye, aged 19.

Nov. 7, 1856, Lucy Frenaye, aged 19.

Oct. 22, 1861, Peter Frenaye, aged 73, the brother of Mark Anthony Frenaye.

The slab which covers the vault bears no name but only the following inscription: "O Marie, conçu sans péché, priez pour nous pécheurs." Above the vault is a marble tablet inscribed to the memory of the following:

Juliette Terèse Deschappelles (1830-1852), buried here Sept. 12, 1852. She was the daughter of Henry Deschappelles, a sugar planter of Cuba, and died while on a visit to Philadelphia, at the house of Mrs. William Biddle, a friend of Mr. Frenaye's.

1849, Josephine P. Miercken, one of several sisters who kept a select school for young ladies on Spruce Street.

VAULT NO. 6.

GEORGE RISTON.

Francis P. Hermange, an ecclesiastic in minor orders, a brother-in-law of George Riston.

Margaret Riston, daughter of George Riston.

June 7, 1841, Mrs. Margaret Hermange, the mother of Mrs. George Riston.

June 23, 1855, George Riston, aged 62, the owner of the vault. Formerly a dry-goods merchant in Baltimore of the firm of Riston and Gittings. In Philadelphia, Mr. Riston was a broker.

Jan. 12, 1856, Edward Joseph Riston, aged 3, son of John A. Riston and grandson of George Riston.

Feb. 22, 1869, Mrs. Margaret Riston (*née* Hermange), aged 70, widow of George Riston.

May 27, 1872, Ann Louise Riston, aged 40, daughter of George Riston.

Aug. 2, 1877, Dr. John D. Bryant, husband of Mary Riston. Dr. Bryant was a convert, the son of an Episcopal minister, and well known as a scholar, a man of letters, and a lecturer.

- Jan. 3, 1885, Emily M. White, aged 19, daughter of John E. White and Emily Riston.
 Feb. 22, 1893, George Riston, aged 70 years, son of the owner of the vault.
 June 6, 1894, Mary H. Bryant (*née* Riston), widow of John E. White.

VAULT NO. 7.

THE BROTHERS REPPLIER.

- Nov. 27, 1842, Catherine Elizabeth, daughter of Charles A. Repplier.
 Aug. 27, 1846, Mrs. Mary Repplier, first wife of Charles A. Repplier.
 Jan. 28, 1858, Mrs. Marie Louise Daniels, daughter of Charles A. Repplier, and wife of Judge Bolivar Daniels.
 June 11, 1867, John Shirb Repplier, aged 2 years, son of John G. Repplier.
 Charles A. Repplier, infant son of George Repplier, grandson of Charles A. Repplier.
 Aug. 28, 1882, Mrs. Agnes M. Repplier, wife of John G. Repplier.
 Feb. 28, 1883, Charles A. Repplier, the eldest of the brothers Repplier and a prominent figure in the Catholic events of his time. He came of strong Catholic ancestry and was born in Philadelphia, March 25, 1804. After a common-school education in Reading, Penna., he entered the counting house of a French importer in New York where he at once showed that keen talent for business which distinguished him through life. During the ten years of his connection with this house, Mr. Repplier was a frequent voyager as supercargo to New Orleans and the West Indies. Returning to the city of his birth he entered the coal business, then a new industry, with his two brothers.

In 1838, he was elected to city council on the old Whig ticket, but after serving two terms in office Mr. Repplier retired in disgust from politics at the time of the "Know Nothing" Riots of 1844, though he afterwards served as one of the Girard commissioners during the erection of Girard College. As President of the Beneficial Saving Fund, he raised that institution from a small beginning in a private house on Thirteenth Street to a solid financial standing and saw it installed in a creditable building at Chestnut and Twelfth Streets. Forty years of intimate connection with Catholic movements in Philadelphia make the story of the life of Charles A. Repplier almost a history of the diocese and especially of St. John's parish of which he was so eminent a member. We may mention here merely that he was one of the principal projectors of St. John's Orphan Asylum, an incorporator of St. Joseph's Hospital, an active promoter of the erection of the Cathedral and for many years a trustee of St. Charles Theological Seminary though there is scarcely a charitable or ecclesiastical work in the diocese which is not indebted to the labor and generosity of Charles A. Repplier.

July 11, 1888, John G. Repplier, aged 76, one of the owners of the vault.

Sept. 28, 1889, Elizabeth Myers Repplier (*née* Rees), widow of Charles A. Repplier.

Apr. 11, 1910, Fanny C. Repplier, wife of George, the son of Charles A. Repplier.

VAULT NO. 8.

THEOPHILUS E. GUBERT.

Under date of 1839 the following four interments are recorded:

Joseph Hilary, the father of T. E. Gubert.

Eugene Milnor, and William Norris, infant sons of T. E. Gubert.

Another infant child, prematurely born, which had received lay Baptism.

Dec. 6, 1845, Theophite Gubert, aged 4.

Feb. 1, 1846, Hilary Gubert, aged 12.

April 3, 1854, Johanna Gubert, aged 6.

July 11, 1854 (?), Theophilus E. Gubert, aged 48.

May 28, 1862, Edward Gubert, aged 14.

May 29, 1865, "A son named ——— Gubert."

VAULT No. 9.

A. M. D. ITURBIDE.

This vault was sold in November, 1849, by A. W. Tompkins to Mme. de Iturbide.

July 13, 1849, Miss Isis M. de Iturbide, aged 28, and her brother; both bodies having been brought from Mexico.

Mar. 21, 1861, Mme. Anna Maria Huarte de Iturbide, aged 79 years, widow of the Emperor of Mexico.

Dec. 14, 1866, Augustin de Iturbide, born Sept. 30, 1807.

July 17, 1871, Miss Sabina de Iturbide.

We cannot pass over this tomb without some brief account of the picturesque history and sad fate of Don Augustin de Iturbide whose widow lies buried here. Iturbide was a Mexican general who seized the opportunity afforded by discontent in Mexico over the Spanish rule in 1821, to have a declaration of independence drawn up under title of the Plan of Iguala, the chief provisions of which were that Mexico was to be independent of Spain, that its government was to be a constitutional monarchy, the crown to be offered to Ferdinand VII of Spain or upon his refusal to one of his younger brothers, and that the State re-

ligion was to be Roman Catholic. Adherents flocked to the cause of independence until all Mexico was with Iturbide, the capital city excepted. Upon the arrival of Don Juan O'Donoju, the Spanish viceroy, in Vera Cruz, a treaty was concluded with him in which in behalf of Spain the terms of the Plan of Iguala were adopted. The independents then entered the City of Mexico without bloodshed and a provisional government was established. When it was learned that Spain had refused to ratify the treaty entered into by her Viceroy O'Donoju, the Mexicans were much aroused and with the aid of a mob demonstration, Iturbide was declared Emperor of Mexico, May 19, 1822. His reign was however a short one for he was soon in difficulty with the congress owing to his high-handed proceedings with its members and other high officials so that he had to surrender the crown on the 19th of March, 1823. A pension of \$25,000 a year was granted the ex-Emperor who embarked for Italy and remained abroad for a year. Returning to Mexico in July, 1824, ignorant of his proscription by the Republican government which had been set up on his abdication, he was arrested, tried, and shot on July 19th. (His widow and two children received a pension of \$8,000 a year from the Mexican Junta.)

VAULT No. 10.

GEORGE W. EDWARDS.

Clement and Thomas, children of G. W. Edwards.

April 5, 1845, George, son of George W. Edwards.

Nov. 12, 1851, George Edwards, a child of one hour.

June 20, 1860, Rosilia Edwards, aged 17 months, the child of W. A. Edwards and Sarah Devitt.

Aug. 13, 1860, William A. Edwards, aged 30, son of George W. Edwards and Elizabeth Whelan.

June 30, 1860 (?), Eliza Roach Edwards, aged 17 months.
 Aug. 30, 1861, George W. Edwards, aged 56. Mr. Edwards was an excellent type of a self-made man, a silk merchant, and later a broker and financier of Philadelphia. His real-estate holdings were among the most valuable in the city, such corners as Broadway, Walnut and Ninth and Chestnut Streets, his residence being at Eighteenth and Walnut Streets. Mr. Edwards for some time held the presidency of the Reading R. R. He was most generous in his charity and active in Catholic works, notably in his connection with St. John's Orphan Asylum and with the establishment of the nuns of the Sacred Heart in Philadelphia, two of his daughters entering the community, of whom Mary will be long remembered as Mother Edwards of the Sacred Heart Academy. Mr. Edward's wife was Elizabeth Whelan, of Philadelphia.

VAULT NO. II.

DR. JOSEPH G. NANCREDE.

This vault at first belonged to St. John's Orphan Asylum, but in 1853, the thirteen bodies which had been buried were removed to the Cathedral Cemetery and the vault sold to Dr. Nancrede. Cornelia Nancrede, the wife of the eminent physician was then transferred from vault No. 5.

Feb. 2, 1857, Dr. Joseph G. Nancrede. This eminent physician was born in Boston in 1793. He was educated first in Montreal and later at the Collège S. Barbe, in Paris, where he also began the study of medicine. Leaving France to escape conscription for Napoleon's Russian campaign, the ship, on which he had embarked, was captured by the British but all its passengers were released and young Nancrede reached Philadelphia in safety. He continued his medical studies at the Uni-

versity of Pennsylvania, from which he was graduated in 1813, and practiced medicine for three years in Louisville, Kentucky, and then in Philadelphia to the end of his life. His practice was wide and included many French families, Joseph Bonaparte being one of his patients. Dr. Nancrede was noted as an obstetrician and was the first to propose and practice the Caesarian section. He was the translator of several medical works and contributed to the literature of medicine himself. His wife was Cornelia, daughter of Commodore Truxton, of Revolutionary fame. Her death, in 1848, was a blow from which her husband never recovered. Dr. Nancrede was active in all the Catholic interests of the city and especially in all that concerned his own parish, St. John's, of which he was a constant benefactor.

Nov. 1, 1866, Emily Gertrude Nancrede, aged one year, the child of Dr. Samuel Nancrede.

The three following children of Dr. Samuel Nancrede are also interred here:

July 17, 1859, Joseph Brady Nancrede, aged 16 months.

Henry Drayton Nancrede, a child.

— 1867, Cornelia Nancrede.

Feb. 6, 1871, Dr. Samuel Joseph Nancrede, aged 40, son of Dr. Joseph G. Nancrede.

VAULT NO. 12.

WILLIAM A. STOKES.

This was originally the property of Alexander Lopez, then of Catherine Scanlan, who transferred it to W. A. Stokes.

Dec. 16, 1846, Rosetta Scanlan. Catherine Scanlan, brought from St. Mary's "new ground."

June 28, 1848, Anna Rose Stokes.

Oct. 5, 1849, Mrs. Mary Stokes.

Nov. 5, 1849, a child of Dr. Stokes.

Dec. 8, 1849, Mary, daughter of W. A. Stokes.

Feb. 17, 1856, Dr. Thomas P. J. Stokes, aged 41, brother of W. A. Stokes.

May 7, 1877, William A. Stokes, in his 63rd year. Mr. Stokes was well known as a lawyer and in political life, having been chief counsel for the Pennsylvania Railroad in Western Pennsylvania and Deputy Attorney-General of Pennsylvania. He was distinguished as a soldier, was a major under General Patterson in the riots of '44, and served in the Union Army during the Civil War, retiring with the rank of Brigadier-General. Before the war, he lived in Elk County and in Westmoreland County, but after it he returned to practice law in Philadelphia. He was described as a man of great mental power, wonderful memory and keen interest in theological problems.

March 1, 1894, Nancy Williams Stokes, widow of W. A. Stokes.

July 20, 1904, Mrs. Percy de la Roche (*née* Agnes Stokes), daughter of W. A. Stokes.

VAULT NO. 13.

ROBERT F. WALSH.

Sept. 13, 1844, Mary, daughter of Christopher Walsh, Sr., sister of Robert F. Walsh.

June 6, 1849, Christopher Walsh.

Oct. 13, 1849 (?), Eliza Francis Walsh.

May 7, 1851, Christopher Walsh.

Sept. 8, 1855, Robert F. Walsh, aged 51 years, a man of prominence in Philadelphia. He was a partner in the firm of David S. Brown & Co., commission merchants; president of the Merchants' Beneficial Fund; first vice-

president of St. Joseph's Hospital; and vice-president of the Mercantile Library.

Jan. 28, 1887, Eliza B. Jones, aged 24 years, 5 months.

July 10, 1888, Susan Walsh, aged 86.

Sept. 25, 1888, Mrs. Theresa Cecilia Walsh, aged 70.

VAULT No. 14.

ANNA ELIZABETH SHIPPEN.

March, 1837, Mrs. Anna Elizabeth Shippen (*née* Farmer), wife of Captain Richard Shippen, of Bordentown, N. J. Captain Shippen was a descendant of Edward Shippen, the first mayor of Philadelphia.

Oct. 21, 1861, Miss Dougherty, of Bordentown, aged 80, a sister [*sic*] of Mrs. Shippen.

VAULT No. 15.

JOSEPH AND JOHN DIMOND.

Hugh Dimond, infant son of Joseph Dimond and Catherine Todd.

July 29, 1851, "Captain" Joseph Dimond, aged 57. He was during life President of the old district of Southwark, one of the incorporators of the Pennsylvania Railroad, one of the organizers of St. Joseph's Hospital, and interested in the establishment of Catholic schools. His title of Captain was due to his command of the Montgomery Hibernia Greens.

Oct. 3, 1853, John Dimond, aged 43, brother and business partner of Joseph Dimond. He died a victim of yellow fever.

April 17, 1855, James Todd, of the U. S. Army, aged 42: a brother of Mrs. Joseph Dimond.

Feb. 23, 1871, Mrs. Joseph Dimond (*née* Catherine Todd), aged 61.

May 9, 1905, Catherine M. Town, aged 52, daughter of Joseph Dimond and wife of Francis G. Town.

Nov. — 1906, Eleanor Dimond, daughter of John T. Dimond, granddaughter of Joseph Dimond.

Dec. 25, 1908, Mrs. John T. Dimond (*née* Margaretta McKenna), aged 63.

VAULT No. 16.

PATRICK BRADY.

(No date) Mrs. Elizabeth Owens Brady, mother of Patrick Brady. (ab. 1835) Charles Patrick, a child of Patrick Brady, aged 19 months.

March 16, 1843, Charles Michael Ganish.

Feb. 3, 1847, Amelia Elizabeth, aged 15 years, daughter of Patrick Brady.

April 20, 1854, Emily D'Arquey Brady, aged 47 years, wife of Patrick Brady.

July 12, 1860, Lizzie, a three-year old daughter of Patrick Brady, by his second marriage.

Dec. 28, 1872, Eddy Brady, aged 11, son of Patrick Brady.

Jan. 27, 1875, Patrick Brady, aged 75, the owner of this vault. Mr. Brady was a native of Ireland but came early in life to America, where he was successful as a business man, being senior member of the firm of P. Brady & Co., dry-goods merchants. He was a director of the Farmers and Mechanics Bank, of the American Fire Insurance Company, and of the Philadelphia Warehouse Company.

Jan. 6, 1907, Adeline Brady, daughter of Patrick Brady.

VAULT No. 17.

JAMES M. GREENE, M. D.

(No date) 1871, Dr. James Montgomery Greene, U. S. Navy. He was for nearly half a century in the naval service, during which time he was three times Fleet Surgeon and for twenty-six years a member of the Medical Examining Boards of the Navy.

Jan. 28, 1880, Catherine Ann Greene, widow of Dr. Greene.
Dec. 21, 1908, Mary Ann Greene, daughter of the above
named.

VAULT No. 18.

FRANCIS TIEMAN.

Nov. 2, 1844, Mrs. Athalia Mary Frances Tieman (*née*
Massillon), a convert Quakeress, second wife of
Francis Tieman.

April 28, 1847, Mrs. Jane Cox.

Sept. 5, 1863, Francis Tieman, aged 72 years. He was for
many years a member of St. John's congregation.
His business was that of tea importing.

Feb. 8, 1882, Mrs. Imogene Tieman (*née* Russell), third
wife of Francis Tieman.

Nov. 2, 1892, Mrs. Mary C. Kelly, aged 32, a daughter of
Francis Tieman by his third wife.

VAULT No. 19.

EDWARD DUFFY.

This was formerly known as the Bishop Wood Vault.

Mar. 15, 1848, Mrs. Margaret Wood.

Nov. 1, 1856, John B. Duffy, aged 14 months.

June 3, 1864, Cecilia and James McFillin, aged two and
four years respectively.

Mar. 6, 1865, Catherine C. McFillin, aged 10 days.

The above three were children of John McFillin and
Catherine Duffy.

April 3, 1866, Edward Duffy, aged 20.

Oct. 25, 1866, Mrs. Catherine McFillin (*née* Duffy), aged
42.

Oct. 29, 1866 (?), a child of John Morgan and Margaret
Duffy, aged 15 months.

Jan. 15, 1879, Philip Duffy, aged 21.

- Nov. 30, 1881, Mrs. Jane Duffy.
 Mar. 20, 1883, John B. Duffy, aged 20.
 Mar. 25, 1885, Jane Duffy, aged 9 months.

VAULT NO. 20.

ROBERT EWING.

- Mar. 29, 1838, Mrs. Rebecca Ewing (*née* Smith), second wife of Robert Ewing.
 Jan. 29, 1848, Mrs. Caroline M. Ewing (*née* Maslin), third wife of Robert Ewing.
 July 26, 1848, Josephine M. Ewing, infant child of Robert Ewing and Caroline Maslin.
 June 11, 1868, Robert Ewing, aged 72. He was a prominent merchant, an importer of Irish linens and had his dry-goods establishment on Chestnut Street, between Second and Third Streets. In 1861, Mr. Ewing was elected Sheriff of Philadelphia on the Democratic ticket, winning his suit against Charles Knight for the contested election. In Catholic affairs the name of Robert Ewing looms large; he was a most active member of St. John's Church.
 Feb. 11, 1872, Elizabeth Griffith Ewing, aged 49, daughter of Robert Ewing and Sarah Davis, his first wife.
 March — 1875, Mary Miller Gowen, aged 15, daughter of Alfred Gowen and Maria Ewing.
 Dec. 13, 1892, Thomas S. Ewing, aged 58, son of Robert Ewing and Rebecca Smith.
 Aug. 1, 1904, John Davis Ewing, aged 34, son of Thomas S. Ewing, a convert Episcopalian minister.
 Dec. 28, 1907, Julia Grant Ewing, aged 76, daughter of Robert Ewing and Rebecca Smith.

In this vault also repose the remains of Mrs. Maslin, the mother of the third Mrs. Ewing, and two or three children of Robert Ewing's son, Thomas S., and Sarah Adams.

VAULT No. 21.

THOMAS BOURKE.

- Jan. 18, 1884, Mrs. Ann Bourke (*née* Dolan), aged 85, the mother of Thomas Bourke.
 Nov. 29, 1889, Katherine Bourke, aged 69, a sister of Thomas Bourke.
 Aug. 7, 1891, Thomas Bourke, aged 54, the owner of the vault. Mr. Bourke was a paper merchant, of the firm of Howell and Bourke, Fourth and Market Streets.
 Aug. 2, 1902, Captain Michael A. Bourke, 95th Reg. Pennsylvania Volunteers, a brother of Thomas Bourke.

VAULT No. 22.

JOHN W. SNYDER.

- Dec. 6, 1838, the remains of John W. Snyder were removed to this vault.
 Sept. 20, 1854, Frances Mary Sickles, aged 7 months.
 Dec. 26, 1856, Lily Snyder, aged 14 months.
 Mar. 19, 1858, Joseph Whipper, "who died in California two years ago."
 Aug. 7, 1860, Anna Jane Snyder, aged 7 months.
 Dec. 2, 1864, Catherine Snyder, aged 2 months.
 Feb. 26, 1865, John J. Snyder, aged 53.

VAULT No. 23.

ROGER McDONALD.

- Oct. 6, 1845, Roger McDonald.
 Dec. 13, 1847, Mrs. Abigail McDonald, his wife.
 June 26, 1856, Ellen Lovett, aged 3 hours.
 April 19, 1862, Charles McDonald, aged 2.
 May 11, 1862, Abigail Faulkner, aged 5.
 Dec. 20, 1862, David Faulkner, aged 5 years, 9 months.
 Feb. 27, 1891, Isabella Lovett, aged 23.

Feb. 4, 1905, Charles Burns, aged 11.

Feb. 15, 1905, Faulkner Burns, aged 4.

These children were the sons of William Burns and Katherine Faulkner, a grand-daughter of Roger McDonald. Aug. — 1907, Mrs. Eleanor Sudit (*née* Fualkner), the grand-daughter of Roger McDonald.

March, 1908, Margaret Lovett, aged 6, child of Alexander Lovett and Ellen McDonald.

The following are also interred in this vault: Charles McDonald, son of David and Isabella McDonald; Isabella, the wife of David McDonald; and David, son of Roger McDonald.

VAULT NO. 24.

JOHN McNABB AND EDWARD TRACY.

May 27, 1838, John McNabb, the part owner of the vault.

May 29, 1838, a child of John McNabb was removed to this vault.

Feb. 11, 1844, Mrs. Alice McCullough, a sister of Edward Tracy.

Dec. 25, 1847, Edward Tracy, the other part owner of this vault.

Feb. 23, 1848, Thomas McNabb, aged 18, son of John McNabb.

Sept. 20, 1851, Mary Ann McNabb, aged 18, daughter of John McNabb.

Aug. 8, 1856, Mrs. Sarah Tracy, (*née* Butler), widow of Edward Tracy.

Nov. 27, 1858, Charter Tracy, aged 39, son of Edward Tracy.

Feb. 1, 1862, Mrs. Mary McNabb (*née* Bulger), aged 70, widow of John McNabb.

——— 1892, Elizabeth Tracy, daughter of Edward Tracy.

Sept. 6, 1912, Sarah Tracy, sister of the last named.

VAULT No. 25.

UNION VAULT.

The following list embraces all those who are contained in the record of those interred in this vault, of whose removal to other places of burial there is no mention.

- June 22, 1843, Honorable A. Gornez, a judge of Trinidad,
who died suddenly while on a visit to Philadelphia.
Feb. 29, 1844, Mrs. Susan Gay.
Feb. 22, 1845, Mme. Davézoc.
April 23, 1846, Mrs. Margaret Wilson.
Feb. 16, 1847, Patrick Corcoran.
June 6, 1848, Daniel Cyprian Leahy.
June 7, 1848, Mrs. Bridget Ann O'Keefe.
Dec. 18, 1848, Mrs. Maria Susan Fagan "to be removed."
March 30, 1849, William Gallen.
April 26, 1852, Mrs. Elizabeth Byrnes, aged 21 years.
Jan. 5, 1853, John Fagan, aged 62.

A note is here inserted in the record to the effect that this vault would accommodate eight bodies more.

- Sept. 29, 1854, Mrs. James Cary, aged 38.
Dec. 30, 1885, Susan Gould, aged 84.
May 14, 1890, Margaret Holly, aged 86.
Jan. 27, 1897, Charles McDonald, aged 24.

This union vault is occasionally still used for the reception of bodies which for various reasons are buried here until their removal to their permanent place of interment.

VAULT No. 26.

W. W. FETTERMAN.

- Dec. 15, 1838, Washington Wilfred Fetterman.
Sept. 1, 1883, Mary Gabrielle Fetterman, aged 11 months,
child of Wilfred Fetterman and Elizabeth Edwards.

Aug. 29, 1890, Mrs. Wilfred Fetterman (*née* Elizabeth Edwards), the daughter of George W. Edwards, who is buried in vault No. 10.

April 2, 1910, Wilfred B. Fetterman, son of Washington Wilfred Fetterman. Mr. Fetterman was born in Pittsburgh in 1822 and was a graduate of Georgetown College. He was a prominent Catholic of Philadelphia, where for over half a century he worked most zealously in the St. Vincent de Paul Society, in which at the time of his death he held the highest office in Philadelphia.

VAULT NO. 27.

DANIEL DOUGHERTY.

Feb. 5, 1884, William Forney Dougherty, aged 20, son of Daniel Dougherty.

Sept. 8, 1892, Daniel Dougherty, aged 66. Daniel Dougherty, the famous "silver-tongued orator", was a native of Philadelphia, where he was born, Oct. 15, 1826. He read law in the office of William Badger and was admitted to the bar in 1849. His first great case won acquittal for his client in the Smither murder case, the jury returning a verdict of "not guilty" after six days of deliberation. Daniel Dougherty's splendid talent of oratory made him a prominent speaker in every political campaign; he was a purely patriotic orator, never seeking public offices and declining them when offered. Though a Democrat he espoused the Union cause at the time of the Civil War and was one of the founders of the Union League of Philadelphia. Highly celebrated were the great speeches which he delivered in 1864 for the re-election of Abraham Lincoln and his famous impromptu address at the reception to the great President in Philadelphia the same year. When the Tilden *vs.* Grant campaign

began Daniel Dougherty again joined the Democrats in whose ranks he remained for the rest of his life. It was his perhaps unique privilege to nominate two candidates for the presidency, Hancock "the superb" in the Cincinnati convention of 1880 and Grover Cleveland at St. Louis in 1888. Daniel Dougherty was famed on the lecture platform also, where he displayed his dramatic force and gift of humor. "Orators and Oratory", "The Stage", "American Politics", and "The Catholic Church" were some of his more celebrated lectures. He was one of the principal speakers at the great meeting in the Cathedral in 1870 in protest against the Spoliation of the Holy See by the Garibaldians and he delivered a great speech at the opening of the Catholic Congress in Baltimore in 1889. The eloquence of Daniel Dougherty is described as great especially in short flights of oratory, equally distinguished for pathos or humor, with a genius to seize the intellects and the hearts of his hearers and carry both away. He was a sterling Catholic and a man of pure and upright life, unswerving in his devotion to his clients, in short, a noble character worthy of the admiration of all who knew him. His funeral at St. John's was a notable one and was the occasion of a great sermon by the late Archbishop Ryan—in which the Chrysostom of the American hierarchy paid his tribute to the Edwin Forrest of the court and platform.

Nov. 9, 1898, Nellie A. Dougherty, aged 38, daughter of Daniel Dougherty.

Aug. 27, 1903, Cecilia Dougherty Vail, aged 39, daughter of Daniel Dougherty, and wife of George E. Vail.

April 19, 1904, Mrs. Daniel Dougherty (*née* Cecilia Helen Gillespie), aged 77, widow of the great orator.

VAULT No. 28.

HUGH MOONEY.

- July 7, 1839, William, infant son of Hugh Mooney.
 Aug. 31, 1857, John A. Ryan, aged 11 months.
 April 19, 1860, Catharine Mooney.
 Aug. 11, 1862, Henry W. Hughes, aged 3 years, 7 months.
 Aug. 12, 1862, Helen Ryan, aged 3 months.
 (No date) Hugh Mooney.
 Dec. 8, 1878, Vincent de Paul Mooney, aged 39.
 Jan. 25, 1881, Bridget Mooney, aged 86.
 Feb. 8, 1888, Mary Doyle, aged 32.

VAULT No. 29.

CHRISTOPHER GALLAGHER.

This vault was formerly a union vault and was the resting place of, among many others, Matthias James O'Conway (ab. 1842), the distinguished court interpreter, whose daughter Cecilia was the first Philadelphia member of the Ursuline nuns of Quebec. The vault was later sold to Christopher Gallagher, the prominent importer of liquors. Interred here are:

- July 14, 1893, Annie G., daughter of Christopher Gallagher, aged 19.
 Feb. 28, 1895, Eleanor D. Gallagher (*née* Denniston), the mother of Christopher Gallagher.
 Feb. 22, 1896, Eleanor M. D., daughter of Christopher Gallagher, aged 24.
 March 22, 1897, Mary De Barros, another daughter of the same and wife of Bernardo de Barros.
 June 26, 1900, Margaret Morgan, an aunt of Mrs. Christopher Gallagher.
 June 13, 1903, Adele Rose Vanneman, aged 21, daughter of Christopher Galagher and wife of Theophilus Vanneman.

June 8, 1907, Christopher A. Gallagher, aged 29, son of the owner of the vault.

VAULT NO. 30.

THOMAS MCDEVITT.

Jan. 30, 1842, Patrick, son of Thomas McDevitt.

April 7, 1844, Thomas McDevitt, the owner of the vault.

Aug. 4, 1846, Patrick Campbell.

Jan. 16, 1854, Mrs. Eliza C. Long, a daughter of Thomas McDevitt.

Oct. 21, 1877, Thomas A. McDevitt, aged 11 months.

Nov. 19, 1887, Burchard V. McDevitt, aged 6 years, 11 months.

May 30, 1892, Annie McDevitt, aged 18.

Jan. 30, 1912, John G. McDevitt, aged 44.

The four last named were children of Thomas A. McDevitt and Annie Garvin, and grandchildren of the original Thomas McDevitt.

VAULT NO. 31.

WILLIAM FOLEY.

June 11, 1891, William Foley, aged 55, husband of Hannah Manahan.

March 23, 1895, Daniel Manahan, aged 93.

July 2, 1910, Mrs. Ellen Middleton (*née* Manahan).

VAULT NO. 32.

DANIEL FERRIS.

Feb. 8, 1841, Theodore, infant son of Daniel Ferris.

Aug. 15, 1848, Josephine Ferris, aged 14, daughter of Daniel Ferris.

Sept. 14, 1851, Mrs. Rose Duross, aged 98, mother of Mrs. Daniel Ferris.

July 21, 1860, James D., son of Daniel Ferris, aged 35.
Mr. James Ferris was tenor singer at St. Mary's.

- May 23, 1861, William F., son of Daniel Ferris, aged 31.
Dec. 7, 1868, Daniel Ferris, the proprietor of the vault, at the age of 70. Mr. Ferris was prominent as a merchant in millinery, etc., and was for years a devoted member of old St. Joseph's congregation.
Nov. 7, 1879, an infant son of Alfred C. Ferris.
June 27, 1884, Bridget Ferris (*née* Duross), aged 84, widow of Daniel Ferris.
May 4, 1885, Cecilia Duross Ferris, aged 5, daughter of Daniel A. Ferris.
May 9, 1885, Alfred Ferris, another child of the same, aged 3 years, 8 months.
Dec. 17, 1885, Caroline, daughter of Daniel Ferris, aged 48.
May 2, 1887, Daniel G., two years old, son of Daniel A. Ferris.
Feb. 28, 1901, Catherine, daughter of Daniel Ferris, aged 70 years.

VAULT No. 33.

HENRY MULHALL.

"This vault is set aside for Mr. Henry Mulhall, to be paid for at his death by his executors."

April 6, 1851, Mary Mulhall.

Feb. 10, 1852, Henry Mulhall.

"No body else is to be buried in this vault."

VAULT No. 34.

PATRICK AND WILLIAM O'HARA.

(No date) Andrew O'Hara, a brother of the owners, killed in accident.

A child of Patrick O'Hara.

Mrs. William O'Hara (*née* Monahan), and her child.

Sept. 12, 1838, Patrick Dunnan, husband of Mary O'Hara.

May 6, 1846, Julia Dunnan, daughter of the last named.

- Jan. 27, 1847, Patrick O'Hara, one of the proprietors of the vault.
- July 23, 1850, Mrs. Mary Dunnan (*née* O'Hara), aged 60, widow of Patrick Dunnan.
- May 6, 1856, Julia O'Hara, aged 19 months, daughter of James O'Hara.
- April 16, 1858, William H. Reilly, infant child of Anthony Reilly and Catherine O'Hara.
- July 6, 1862, Henry Andrews, aged 29, husband of Mary O'Hara.
- March 29, 1865, William Andrews, aged 3, son of the last mentioned.
- Feb. 28, 1867, Mrs. Helen O'Hara (*née* Monahan), aged 65, widow of Patrick O'Hara.
- March 24, 1869, William O'Hara, aged 74, co-owner of the vault.
- July 16, 1883, Patrick J. O'Connor, aged 65, husband of Frances O'Hara.
- Oct. 27, 1892, Kate Reilly Gallen, aged 19, granddaughter of Patrick O'Hara.
- Oct. 24, 1900, James J. Reilly, a seminarian and grandson of Patrick O'Hara.
- Aug. 19, 1901, Anthony Reilly, aged 65, husband of Catherine O'Hara.
- Feb. 17, 1902, George Reilly, aged 38, son of the last named and brother of the seminarian mentioned above.
- (No date) 1903, Twins, one week apart, children of Mr. Beakley and Florence Reilly.
- May 22, 1905, George W. Beakley, aged 4 months, a brother of the twins.

VAULT No. 35.

EDWARD MULLIGAN.

- Jan. 29, 1879, Rev. James J. Mulligan, aged 30, brother of Edward Mulligan.

July 28, 1892, Mrs. Margaret Mulligan, aged 87.

Jan. 19, 1901, Thomas Mulligan, aged 2.

A note in the burial record states that these () bodies were removed to the Cathedral Cemetery, March 21, 1895, but the compiler of these notes has been unable to verify the statement.

VAULT No. 36.

EDWARD BAXTER.

(No date) a child of Edward Baxter.

Feb. 13, 1841, Bernard, infant son of Michael Farren, son-in-law to Edward Baxter.

Aug. 1, 1841, John, son of Michael Farren.

Mar. 23, 1843, William J. Farren, infant son of the same.

May 26, 1844, Margaret Gormley, grandchild of Edward Baxter.

Feb. 2, 1847, William Gormley.

July 17, 1848, Michael Farren.

July 2, 1850, Edward Baxter.

Aug. 5, 1854, Mrs. Catherine Tracy, daughter of Edward Baxter.

June 10, 1859, Mrs. Margaret Farren, aged 46.

July 25, 1863, Margaret Farren, aged 14 months.

——— 1866, Thomas Baxter.

Oct. 2, ———, Francis Fennen, aged 20 months.

May 25, 1867, Mrs. Ellen Baxter, aged 80.

Jan. 29, 1901, Lydia Baxter, aged 79.

VAULT No. 37.

WILLIAM L. HIRST.

Aug. 30, 1876, William L. Hirst, aged 72. This distinguished lawyer was of Moravian ancestry of Bethlehem but Philadelphia was his native city as it was also the theatre of his busy life. He studied law under

Josiah Randall and was admitted to the bar in 1827. Mr. Hirst soon gained reputation as an advocate and established a large and distinguished practice, for he ranked as a leader at the Philadelphia bar. He was active also in politics, especially in the movement for the consolidation of Philadelphia. He was several times chairman of the Democratic State Convention and in 1858 he became City Solicitor. Judge Hare, in 1868, was elected President Judge of the District Court by a majority of only 25 votes over Mr. Hirst. William L. Hirst was a fervent and conscientious Catholic, a convert to the faith, entering the Church at a time when such an action would rather retard than further his career. He died August 30, 1876, at Bedford Springs and was buried from St. John's, the impressive funeral sermon being delivered by Archbishop Wood.

March 17, 1880, William L. Hirst, Jr., son of the above.

May 26, 1904, James R. Hirst, another son, the husband of Athalia Ewing Edwards.

This tomb is one of the two vaults above which a tablet has been placed. The inscription reads, "For so He giveth His beloved sleep."

VAULT No. 38.

JAMES THOMAS.

Aug. 5, 1838, Mary, wife of James Thomas.

June 30, 1841, James Thomas, Sr., her husband.

Feb. 18, 1846, Richard Thomas, father of the last named.

Aug. 27, 1857, James Town, aged 4 months.

Nov. 26, 1860, Mrs. Kate C. Town, aged 26.

June 30, 1862, Mrs. Mary Jane Mooney, aged 25.

July 20, 1863, Richard A. Thomas, aged 24.

April 9, 1864, Annie C. Thomas, aged 1 year.

Nov. 22, 1866, James Thomas.

April 28, 1905, Mrs. Sebastian Rudolph (*née* Annie E. Thomas), aged 73.

VAULT No. 39.

NICHOLAS J. GRIFFIN.

This vault was originally a union vault and here were for a time buried the remains of Andrew Nebinger, the father of the celebrated Dr. Nebinger.

Sept. 10, 1881, Agnes McCartney, aged 14, a sister of Mrs. Nicholas Griffin.

Early in 1882 the body of Mrs. Catherine Griffin (ob. 1878) was removed to this vault from the Cathedral Cemetery. She was the mother of Nicholas Griffin.

Jan. 5, 1887, Catherine Griffin, aged 7 months, child of Nicholas Griffin.

Feb. 29, 1888, James N. Barry, aged 20, son of the sister of Nicholas Griffin.

July 15, 1889, William McCartney, aged 72, father of Mrs. Nicholas Griffin.

Oct. 25, 1900, Mary A. McCartney, aged 70, widow of the last named.

About 1902, an infant son of James McCartney, Mrs. Griffin's brother.

VAULT No. 40.

HENRY MCMENOMY.

Dec. 5, 1842, Mrs. Ellen Haley, mother of Mrs. Henry McMenomy.

Jan. 30, 1848, Mrs. Ellen McMenomy.

The same day there were interred in this vault the bodies of Henry McMenomy's three children and of his sister-in-law, all brought from the Catholic burying ground, Thirteenth Street, below Spruce.

March 29, 1850, Elizabeth McMenomy.

June 27, 1850, Daniel McMenomy.
 Oct. 26, 1850, Ellen Kelleen.
 Oct. 13, 1851, James McMenomy, aged 32.
 Oct. 15, 1851, Henry McMenomy, aged 62.
 Sept. 27, 1853, Catherine McMenomy, aged 68.
 Oct. 10, 1853, Francis Killion, aged 2 days.
 July 16, 1855, an infant daughter of Francis Killion, died
 at birth after Baptism.
 Oct. 8, 1857, Catherine Mc——?, aged 11 months.
 Oct. 17, 1861, Mrs. Bridget Killion, aged 30.
 Feb. 25, 1864, Mrs. Eliza Wells, aged 40.
 Nov. 2, 1865, James McMenomy, aged 19.
 Nov. 22, 1887, Francis Killion.

VAULT NO. 41.

THOMAS EDWARDS.

June 22, 1848, Mrs. Matilda Edwards, wife of James Edwards.
 May 11, 1849, Thomas A. Edwards, the father of George W. Edwards.
 June 10, 1856, Mrs. Thomas A. Edwards, widow of the last mentioned.

These three bodies were removed to this vault from the George W. Edwards' vault, No. 10.

Feb. 18, 1881, Thomas A. Edwards, aged 72, brother of James Edwards and George W. Edwards.

The body of Morris Longstreth, a convert and friend of the Edwards' family, is also interred here.

VAULT NO. 42.

JOSHUA M. RAYBOLD.

This vault was at first the property of John Murray, of Harrisburg, then it was repurchased by the church and sold to Joshua Raybold, a clerk of Court of Philadelphia.

Nov. 4, 1875, Joshua M. Raybold, aged 67.

Oct. 4, 1881, Joshua Augustus Raybold, aged 42, son of the above named.

Aug. 18, 1885, Mrs. Mary Raybold (*née* Harkins), aged 77, widow of Joshua M. Raybold.

Jan. 22, 1898, Marion Anna Martin, aged 14 days, a great-grandchild of Joshua Raybold.

VAULT No. 43.

PATRICK LEVY.

Two small children, removed from elsewhere, were the first interments here—no date is given.

Mar. 15, 1855, Miss Levy, aged 24.

June 10, 1867, a child of the daughter of Patrick Levy—one hour old.

Aug. 10, 1870, May C. Levy, aged 14 months.

Oct. 31, 1870, Patrick Levy, aged 70.

June 27, 1888, Thomas H. Levy, aged 45, son of Patrick Levy.

Aug. 31, 1888, Mrs. Frances Grossholtz, aged 48, daughter of Patrick Levy.

Feb. 16, 1893, Mrs. Frances Levy, aged 84, widow of Patrick Levy.

Feb. 4, 1901, Mrs. Caroline Trilly, aged 40, daughter of Patrick Levy and wife of Samuel Trilly.

June 2, 1910, Samuel Trilly, aged 70.

VAULT No. 44.

BURKE.

This vault was first owned by Madame Ardley, but the bodies of the members of her family buried here were removed to the Cathedral Cemetery and the tomb became again the property of the church until it was sold to the Burke family. The vault record contains no entries of in-

terments here but the following names are inscribed on the slab itself :

Margaret Burke.
 Thomas Burke.
 Louisa A. Lucas.
 Lucas E. Burke.
 Sarah Louisa Burke—Nov. 26, 1900.

VAULT No. 45.

EDWARD MCANNALLY.

Nov. 10, 1855, Catharine Carrol, aged 75.
 Dec. 31, 1862, Mrs. Catherine McAnnally, aged 70.
 May 19, 1875, Edward McAnnally, aged 78.

VAULT No. 46.

LEWIS A. LAFORGUE.

Jan. 4, 1845, John McNally.
 Feb. 27, 1846, Mrs. E. C. Peale and Lewis Bonaventure Peale.
 Feb. 6, 1847, Mary Florida Peale.
 Sept. 18, 1850, Mary McNamara.
 June 18, 1853, Mrs. Bridget Laforgue, aged 87.
 April 1, 1861, Mrs. McAnany, aged 73.
 Dec. 17, 1878, Lewis Laforgue, aged 78. Mr. Laforgue was for years a member of St. John's Church, active in all its interests and known for his charity and devotion.
 Oct. 22, 1890, Mary A. Laforgue, aged 85.

VAULT No. 47.

JOHN O'NEILL.

March 9, 1854, John McGuigan, aged 50.
 Nov. 10, 1856, Hugh O'Neill, aged 68.
 Aug. 18, 1862, John O'Neill, aged 50.

May 28, 1864, Mrs. Anna O'Neill, at the advanced age of 101 years.

June 14, 1864, Mary Lane, aged 3 months.

Nov. 13, 1880, Henry Donaghy, 1 day old.

Nov. 26, 1895, Martha M. Donaghy, aged 50 years.

VAULT No. 48.

MICHAEL MCMACKIN.

July 22, 1845, Mrs. Sarah McMackin.

July 22, 1848, Mrs. M. McMackin.

Feb. 9, 1849, Mary McGoldrick.

May 14, 1851, John McMackin, aged 9 days.

July 8, 1853, John McMackin, aged 10 months.

Sept. 20, 1859, Richard McMackin.

May 22, 1861, Aloysius McMackin, a child of fifteen minutes.

Nov. 18, 1885, Thomas Meaney, aged 72.

Aug. 22, 1893, Mary A. Meaney, aged 61.

VAULT No. 49.

PATRICK MCLANE.

The vault record is most unsatisfactory for this tomb. It states merely that Patrick McLane was buried here and that, in 1855, his son, William McLane, destroyed the deed that none of his heirs might be buried there and "thus expose the remains of my honored father from being disturbed and removed."

VAULT No. 50.

ROGER BROWN.

June 14, 1846, Elizabeth Johnston, a child's nurse in the Brown family, converted on her death bed.

Oct. 4, 1846, Mrs. Brown, the mother (?) of Roger Brown.

Oct. 19, 1850, Rosanna O'Hara, aged 40, and a child of the same name, aged 7 days.

May 18, 1852, Cornelius Brown, aged 85, the father (?) of Roger Brown.

Feb. 12, 1868, Mrs. Emma Jones-Toner (*sic*), aged 26.

Sept. 27, 1879, John Mahoney, husband of Mary, daughter of Roger Brown.

Roger Brown himself (ob. 1854) and his wife (ob. 1887) are buried in St. Augustine's Churchyard.

VAULT No. 51.

JAMES MCCLOSKEY.

(No date) two children of James McCloskey.

Aug. 9, 1841, William, son of James McCloskey.

Aug. 22, 1844, Mrs. Catharine Doolan, wife of Thomas Doolan.

Nov. 4, 1844, Regina Catharine, infant child of James McCloskey.

April 6, 1845, Mary, infant child of Thomas and Catharine Doolan.

April 10, 1852, Mrs. Ellen Doolin, aged 76.

May 18, 1853, Mrs. Catharine McCloskey, aged 94.

July 22, 1853 (?), William Edward Sourin McCloskey, aged 5.

VAULT No. 52.

JOHN MCCLOSKEY.

Dec. 19, 1844, William Reilly, an adopted child of John McCloskey.

March 27, 1847, Margaret Louisa Williamson.

Jan. 10, 1849, Robert Young, aged 53.

May 10, 1856, John McCloskey, aged 64.

Aug. 19, 1873, Aloysius Young, aged 30.

Aug. 5, 1881, Robert Young, aged 54.

Oct. 15, 1884, Sarah Young, aged 86.

Nov. 3, 1900, Susannah Young.

VAULT No. 53.

MICHAEL MCCLOSKEY.

Feb. 1, 1841, James, infant child of Thomas Mansfield and Catherine McCloskey.

Aug. 11, 1844, Ellen, another child of the same.

Dec. 16, 1848, George Morton Mansfield, another child of the same.

May 28, 1852, Mary Frances McCloskey, aged 4 days.

Mar. 13, 1854, Mrs. Elizabeth Paxon, aged 23.

Oct. 21, 1856, a daughter of Thomas Mansfield.

May 23, 1859, Dr. J. F. X. McCloskey.

Oct. 25, 1860, Michael McCloskey, aged 64. Mr. McCloskey was a native of Ireland and in this country engaged in the curbing and paving business. He superintended the building of the old Seminary at Eighteenth and Race Streets and was connected with St. John's Orphan Asylum. It was he who built the first brown-stone house in Philadelphia.

Feb. 8, 1869, Thomas Mansfield, aged 34.

Aug. 5, 1869, Ellenor McCloskey, of old age.

Aug. 17, 1870, Francis Mahoney, aged 3 months.

Aug. 16, 1872, Thomas Mansfield, Sr., aged 75.

May 24, 1878, Mary Mahoney, aged 6.

Sept. 5, 1883, Michael Mansfield, aged 51.

Nov. 10, 1894, William F. Mansfield, aged 56.

March 14, 1901, Mary C. Mahoney, aged 50.

VAULT No. 54.

JOHN A. JANKE.

The original owner of this vault was John Shannon. After four interments had been made, on Oct. 20, 1849, the remains were transferred to the Cathedral Cemetery and the vault was sold to Dr. Nancrede, who afterwards

took No. 11 in exchange, this one then coming into the possession of John A. Janke.

(No date) Charles A. Janke, aged 5, son of John A. Janke.

April — 1856, Mary E. Janke, young daughter of the same.

Aug. 18, 1862, John A. Janke, aged 33.

Oct. 19, 1867, Anthony Bastian, aged 67, father of Mrs. John A. Janke.

Sept. 4, 1868, John Bastian, brother of the preceding.

Feb. 12, 1889, William Bastian, a premature child of Jerome Bastian.

May 9, 1893, Josephine McEwen (*née* Bastian), widow of John A. Janke and wife of Samuel McEwen.

THE CHURCH OF THE HOLY TRINITY, PHILADELPHIA.

[The following miscellaneous notes were compiled by the late Martin I. J. Griffin. They treat of several important events in the early history of the Holy Trinity Church, Philadelphia.]

LETTER OF JAMES OELLERS ¹ TO BISHOP CARROLL.

PHILADELPHIA, *Jany. 14th, 1807.*

Right Reverend Sir:

Enclosed I send a letter with the Translation annexed, which I have received from a priest of the Franciscan order living in Vienna in Austria, I beg of your Right Reverence to inform me, whether you be pleased to favour the said priest with an answer, or order me to answer the same, providing me at the same time with your Directions, as I wish not to interfere in it.

As your Right Reverence has been pleased to favour our Congregation with a worthy and pious Clergyman, I take the liberty to communicate to you, that, whatsoever may be ordered by the Superior of a Religious Society, there will be always some malcontents particularly, if they are headed by a Vicar general, and a certain Mr. Helbron, it seems that the said Revd. Mr. Helbron has come on purpose to this place to be reinstated in our church, but as it luckily happened that the congregation was provided with a better one, which is a Example to our holy Religion, & worthy to be called a successor of that Saint called the Revd. Mr.

¹ James Oellers was one of the early trustees of Holy Trinity Church.

Farmer, I expect that the Revd. Mr. Helbron would leave this place after the Christmas holy Days to go to Lancaster to obtain a lottery for his congregation but by all reports he is to remain here to endeavour to bring a Revolution in our Society, as it is currently reported by him, that the present Trustees were only against him & the Majority of the Congregation in his favour, but he finds himself much mistaken, there may be about four disaffected families in his favour, of which the Heads have called on me to write to your Right Reverence to request to have our worthy pastor removed, & to have the Revd. Mr. Helbron replaced, which would ruin our whole church & congregation, & would not be the wish of the first promoters of the Church, as they are happy to live in peace, & wish that your Right Reverence would direct all Spiritual affairs to the Honor of God, and to prevent, that such restless beings may Succeed, as the congregation may flatter themselves, that they are headed by a pious pastor, and the divine Service, carried on with the greatest Devotion in all its parts by the members of that Holy Religion, and not by theatrical performers, Drunkers etc: etc: For at present those, that desire to worship the Supreme Being it is commonly reported choose to go to St. Mary, or Trinity Churches; It is much lamented, that there will remain some jealousy amongst the Clergy on account of their religious order, when they find, that they can not succeed in their project, that they endeavour to lead on some of the Ignorant members, to bring a Revolution amongst peaceable people, & then, when having kindled the fire, will lay the blame on the Layty, therefore I am persuaded that your Right Reverence will be pleased to prevent any further contention in Religious Society, & in order, that our Church may be served for the better, it would be necessary, to inform the Trustees when it will be in your Right Reverence power to favour them with a second Clergyman, who could preach in the English,

& if possible in the German Languages which will be very necessary for our youth. Wishing you long life & happiness I remain with great veneration

Right Reverend Sir

Your most Obed, humble Servant

JAMES OELLERS.

P. S.—When I had the Honor to visit your Right Reverence at Baltimore, you were pleased to mention in conversation that there would be Elected three Bishops shortly, and you were much at lost to find proper subjects, you will excuse me in taking the liberty to propose the Revd. Adam Brit our present pastor, who is one of the most suitable persons for such a Dignity, besides his present residence would greatly add to such a situation.

LETTER OF BISHOP CARROLL TO THE TRUSTEES OF THE SEVERAL CATHOLIC CHURCHES IN PHILADELPHIA.

[This letter has reference both to the erection of an episcopal See in Philadelphia, and to the appointment of the Right Rev. Dr. Egan to fill that See.]

Messrs. the Trustees of the several Catholic Churches in Philadelphia:

Immediately after receiving notice of the propitious event of a Bishop's See being erected at Philadelphia, and the appointment by the Holy See of the Right R^d Dr Egan to fill the Episcopal Chair; I desired it to be made known to you that it was now indispensably necessary to make provision as well for the first expenses of the consecration and installation of the new Prelate, as for his permanent support. After more reflection, it appeared expedient and necessary to address directly to you, gentlemen, a more particular recommendation on this subject:

The established usage of the Holy See, when new bishoprics are instituted is to require solid assurance that the bishops appointed for the purposes of preserving the integrity of faith, the purity of morals and perpetuity of the ministry, as well as their successors shall be above all inducements arising out of the narrowness of their circumstances to relax in their attention to these most essential duties of their charge, and consequently that their income, whatever it may be, shall be independent of the fluctuations of favour or public opinion. They must be free from the apprehension of being deprived of their means of support, if they pursue the measures dictated by their consciences for the maintenance of sound discipline and discouragement of vice. As far then as your influences, on which, as well as on your zeal, much trust may be placed, can effect it, the settlement of your Bishop's income will be placed on a footing suitable and honourable to his station, and not controlable by the interference of those over whose highest interests Divine Providence has appointed him to preside.

This is perhaps the last act of that pastoral care which it has been my duty to exercise in behalf of my dear children in your state; my conscience reproaches me often and ever will reproach me for many omissions and errors in the execution of that awful ministry. Allow me to pray you and all the congregations thro' the charity of Our Lord Jesus Christ to sue to the Father of mercies for the grace of my forgiveness, and that the remaining days of my life may be employed in repairing the evils which may yet be remedied. Assure yourselves, that tho' my former connection with you is soon to be dissolved, still my heart is, and always will be united with you, and that I shall not cease to implore for you the protection of Providence and the diffusion of our holy religion throughout the diocese of which Philadelphia forms so distinguished a part.

I have the honour to be with respect, and the solicitude
of an affectionate pastor,

Messrs

Your most devoted & obt^t Serv^t

& Father in Christ

✠ J. BISHOP OF BALTIMORE.

Baltimore, Oct. 20th, 1808.

Immediately after the receipt of the foregoing letter from Bishop Carroll, a meeting of the Trustees of the several Philadelphia Churches was held at the rectory of Holy Trinity Church. The following copy of the minutes of that meeting will show the special purpose for which the meeting was called.

“At a meeting of the Trustees of the Holy Trinity Church, St. Mary’s, and the Reverend Mr. Hurley from St. Augustin at the house of the Reverend Mr. Britt, for the purpose of considering the necessary allowance to be made to the Right Reverend Doctor Egan as Bishop of Pennsylvania.

“Resolved, in the opinion of the gentlemen present that Eight Hundred dollars per annum should be allowed to him from the different congregations of this city as Bishop.

“Resolved, the same be paid in the following proportion:

Saint Mary’s, Four hundred dollars p^r. annum

Holy Trinity, Two hundred dollars p^r. annum

Saint Augustin, Two hundred dollars p^r. annum

the same to commence on the first of January next, payable quarterly and in advance, the expenses incidental to his consecration and installation to be paid in the like manner.

“Signed, ADAM BRITT, Pastor of H. Trinity,

MICHAEL HURLEY, — JAMES OELLERS,

JOHN ASHLEY, — CH^s JOHNSON,

ADAM PREMIR, — JOSEPH SNYDER.

“*Philadelphia, November 1st, 1808.*”

EARNEST EFFORT MADE BY THE TRUSTEES OF THE HOLY
TRINITY CHURCH TO BRING MISSIONARIES INTO THE
NEW DIOCESE OF PHILADELPHIA.

To any Captain commanding a North American vessel, especially bound to the city of Philadelphia and in the state of Pennsylvania

This does certify, that, if the bearer Pater Ludgenus Pferzwey, Roman Catholic Priest of the Order of St. Francis in concert with one or two more clergymen of the same Order will offer themselves to come over to this country as passenger or passengers in any of your vessels, we the Trustees of the Religious Society of German Roman Catholic Church in the city of Philadelphia do hereby engage & bind ourselves to pay their passage money, as witness our seal of the Corporation.

Philadelphia March 22d Annoque Domini 1810.

JAMES OELLERS, *Secretarius*.

THE REVEREND PATRICK KENNY APPOINTED ENGLISH
PASTOR OF HOLY TRINITY CHURCH. ACTION OF
THE TRUSTEES ON THIS APPOINTMENT.

In January, 1811, Father Kenny was called, by Bishop Egan, to attend Holy Trinity church in Philadelphia, in pursuance of the following proceedings which occurred at that church.

“At a meeting of the Trustees of Holy Trinity church, held at the Parish House on December 16th, 1810, the following members were present, Rev. Adam Britt the pastor, Adam Premir, Charles Baumann, Balthasar Thuiel, Philip Strunck, Peter Singraff, James Bastian, Sr. and Jacob Oellers.

“It was moved by Rev. Adam Britt that the Rt. Rev. Michael Egan, Bishop of the State of Pennsylvania, was

willing to appoint the Rev. Patrick Kenny as English Pastor of said Church, under the condition that said Rev. Patrick Kenny would be allowed to be absent on two Sundays of each month, to attend to two of his present stations; whereupon it was resolved that the Rev. Patrick Kenny, as English Pastor, should receive an annual salary of \$400.00, to be paid quarterly."

"JACOB OELLERS, *Secretary*."

The folloing proceedings occurred at a later date.

"At a meeting of the Trustees, held on March 26th, 1811, it was resolved that the German, as well as the English Pastor, should have the same income and salary, and either should have the same right to the pastor's house with its furniture, according to the agreement signed by Rt. Rev. Michael Egan, the Rev. Adam Britt, and the Rev. Patrick Kenny, and witnessed by Rev. W. V. Harold, Adam Premir and Jacob Oellers."

"JACOB OELLERS, *Secretary*."

A GERMAN PRIEST NEEDED AT HOLY TRINITY CHURCH.

On October 8, 1811, Bishop Egan wrote as follows, to Archbishop Carroll: "The Reverend Mr. Helbron's advanced age renders it necessary to provide for his assistance. . . . To provide a German priest for Holy Trinity chiefly engages my attention at present, and I hope it will be in the Archbishop's power to facilitate the means of extracting me from my present perplexity respecting that Church. I understand that the Rev. gentleman,¹ who lately arrived here from Germany in company with the Rev. Mr. Kohlmann's brother and passed through this city on his way to Gorgetown, would be very acceptable to Holy Trin-

¹ The Reverend Maximilian Rantau.

ity. The Rev. Gentleman there will, I hope, have no objection to his or Mr. Kohlmann's brother's appointment to Holy Trinity Church. Either of these would be received here with pleasure."¹

After the receipt of the foregoing letter, Archbishop Carroll wrote to the Reverend Charles Neale, the Superior of the Suppressed Society of Jesus, requesting him to send Father Rantzau to Holy Trinity. Father Neale refused to grant this request.

On November 5, 1811, Archbishop Carroll again wrote to Father Neale: "It was stated to you on the part of the Bp. of Phila., that Mr. Rantzau's services were necessary to a German Cong. in that city, where there was no other who could understand and instruct many of them. What a desirable opportunity was this for you, in the genuine spirit of the Society, to accede to his and their wishes, and to prove your readiness to grant the reasonable request? Was not the application to you an acknowledgment of your having authority over him? You could not be afraid of his being altogether loosened from that authority. If the urgent interests of the Society or other reasons of weighty consideration should hereafter require his removal, the same means would be left in your power, as always remained with the former Superiors."²

To the appeals of Archbishop Carroll and Bishop Egan was added that of the Reverend Patrick Kenny, of Coffee Run, who strongly urged the appointment of Rantzau to Holy Trinity. Father Kenny, at this time, had charge of the English-speaking Catholics of this church, but, owing to the fact that he could not speak German, he had the utmost difficulty in making himself intelligible to those of the congregation who understood only that language.

¹ Griffin's *Egan*, p. 57.

² Hughes's *Jesuits in North America*, 11-990.

Finally, according to the testimony of Father Pierre Malon, of New York, Father Neale yielded to Archbishop Carroll and permitted Rantzau to go to Philadelphia.

About the time that these negotiations were in progress, the Reverend Mr. Roloff also officiated at Holy Trinity Church.

“At a meeting of the Trustees of the Religious Society of German Roman Catholics of the Holy Trinity Church in the city of Philadelphia, held on the 17th November, Anno Domini 1811.

“It was reported by Charles Bouman and James Oellers that the Right Reverend Michael Egan, Bishop of the state of Pennsylvania, has proposed to appoint a German clergyman named the Reverend Maximilian Rantzau, conditioned that the said Trustees will agree and resolve to pay all charges of his travelling expenses, and all other charges necessary in the presbytery to make him comfortable concerning household furniture, whereupon resolved and agreed unanimously by the said Trustees to above proposals, as witness their hands and seals the day above written.

“Signed, ADAM PREMIR, GEORGE GIBSON, PHILIP STRUNK, WILLIAM SPICKENNAGEL, CHARLES BOUMAN, JOSEPH BASTIAN, SEN^R, WILLIAM PRAMGER, & JAMES OELLERS, *Secretarius*.”

[According to reliable authorities, the aforesaid Reverend Maximilian Rantzau was either an ex-Augustinian or an ex-Conventual.]

What Archbishop Carroll thought of Father Neale's action in this case is shown by a letter of the former to the Reverend Patrick Kenny. In this letter the Archbishop says: “What language! What a spirit of disunion and independence! Making the Bishops his subjects, or obliging them to exclude Mr. Neale and all those who act in concert with him, from the direction of souls.”

In November, 1810, the Archbishop held a conference with Bishops Egan, Cheverus and Flaget, on "matters of regulation and discipline." During this conference the prelates gave the following expression to their mind:

"When Priests belonging to secular or regular Congregations have, with the consent of their Superiors, been entrusted with the care of souls, it is our opinion that such Priests ought not to be at the disposal of their superiors and be recalled against the will of the Bishops. But at the same time we profess most willingly our esteem and respect for these Congregations so useful to our Dioceses, and our confidence in their Superiors. We shall see with pleasure our Diocesans follow their vocations, when they wish to become members of the said Congregations. Nor do we intend to insist upon employing in the ministry such subjects as are really wanted by the said Congregations or even to oppose the recall of the Priest already employed in the ministry, provided such recall shall appear to the Diocesan Bishops absolutely necessary for the extension of welfare of such Congregations."

As stated above, the Rev. Mr. Neale finally acceded to the request of the Archbishop. The Rev. Mr. Rantzau came to Philadelphia, and was stationed at Holy Trinity. According to some authorities, however, his record at this church proved that he was a turbulent and ambitious creator of factions. One of the authorities just cited is the Rev. Patrick Kenny. A few excerpts from Mr. Kenny's diary may therefore be interesting. These excerpts are pertinent to Mr. Rantzau.

EXCERPTS FROM THE DIARY OF THE REV. PATRICK KENNY.

Nov. 27, 1811. All ye clergy & Rev. Messrs. Helbron & Gallitzin at dinner at Tr. Ch. with Rev. P. Kenny.

Rev. Rantzau arrived Dec. 7, 1811.

April 26, 1812. Rev. Mr. Babade preached in French & Rev. Mr. Joubert sang H. M. & Vesp.

May 10, 1812. Petitioned Bp. for Rantzau's removal.

May 17, 1812. Rantzau dismissed from H. Tr. Ch. Mr. Helbron selected to succeed him.

May 18, 1812. Rantzau played dandy at election of Trustees.

May 19, 1812. Scandalous behavior of Dutch Pr. Rantzau at election of Trustees. He headed the party and proclaimed that no pew-holder but a German should vote.

July 23, 1812. Rantzau dismissed from diocese.

Aug 2, 1812. Rev. Mr. Roloff arrived.

Aug. 15, 1812. Left Trin. Ch.

According to some authorities Mr. Rantzau died and was buried in Frederick, Maryland, about the year 1827.

MISCELLANEOUS ITEMS CONCERNING THE EARLY HISTORY OF HOLY TRINITY CHURCH.

Till a comparatively late date in her history, Holy Trinity Church suffered intensely. Many of her ills, indeed, were due to causes extraneous to herself. Many other ills, however, came from internal corruption and discord. Unworthy priests and arrogant trustees, working within the Church, and striving to attain their own petty, selfish ends, did their utmost to destroy religion.

Notwithstanding all these evils, much good was accomplished. The Gospel was preached, the Mass was celebrated, the Sacraments were administered, and many souls were led to God.

A complete recital of the good and the bad will be found in a complete history of this Church. Much of this history has already been told in past numbers of the RECORDS, much

will be told in future numbers. In the present number we present an account of the Rantzau case. It may be of interest, then, to give, in conjunction with the aforesaid account, the following summary of miscellaneous items, gathered by the late Martin I. J. Griffin.

1. On November 3, 1806, the Reverend Anthony Kohlmann, S.J., arrived at Baltimore from Russia.

2. The aforesaid Father Kohlmann was highly recommended to Bishop Carroll, by the Superior General of the Jesuits.

3. Father Kohlmann was destined for the chair of Philosophy at Georgetown College.

4. A few months after his arrival in America, however, Father Kohlmann was appointed by Bishop Carroll to visit as a missionary the Catholic congregations of Pennsylvania. He directed his steps first to Philadelphia, where the people of Holy Trinity Church had just emerged from the scandals of an open resistance to ecclesiastical authority. These scandals prevailed from 1797 to 1804.

5. In the month of April, 1807, Father Kohlmann wrote as follows, to Bishop Carroll:

"Truly with desolation has this congregation been made desolate, having so long supported ravening wolves, in the clothing of sheep; hirelings who fed themselves without sparing the flock; who came only to destroy and to fatten on the innocent blood of so many souls."

6. In the month of April, 1807, Kohlmann sent a report of his labors in Pennsylvania, saying:

"I remained upward of two weeks in Philadelphia, and every day explained the Christian doctrine in English and German to the people and children in the church. Before leaving I admitted about twenty-six girls and boys to their first communion. The grown people are as ignorant as the children, and it is easy to imagine how they live. I instructed them as well as my limited time would permit.

Almost all the confessions I heard were general, or at least of three, six or ten years. . . .”

7. On January 14, 1834, Bishop Kenrick wrote as follows to the Society for the Propagation of the Faith:

“Sermons in French are often preached in the German church of the Most Holy Trinity and sometimes in St. Mary’s Cathedral.”

8. In 1845, the Reverend Otto Borger officiated at the Holy Trinity.

9. After being closed for some time, the Holy Trinity was reopened on Sunday, November 24, 1850. (See Catholic Herald for Nov. 28, 1850, p. 378.)

BISHOP EGAN.

Michael Egan, who is mentioned in the present number of the RECORDS, was the first Bishop of Philadelphia. He was born in Ireland in the year 1761. The precise location of his birth-place is not certainly known. Very probably, however, it was in Galway.

In early life he entered the Franciscan Order, and was rapidly advanced to important positions. When only about twenty-six years of age he was appointed Guardian of St. Isidore's, Rome. He held this office for three years, and was then transferred to Ireland. After remaining for several years in his native country, he came to America, and chose Pennsylvania as the field of his future labors. His first endeavor here was to establish a house of his Order in this country. Finding that this project was not feasible, he offered himself as a missionary, to Bishop Carroll. The Bishop accepted him, and sent him to St. Mary's church, Philadelphia.

Egan's physical constitution, indeed, was weak. His eloquence and priestly zeal, however, soon attracted the attention of his superiors. Hence when the Pope was about to erect an Episcopal See in Philadelphia, Egan was chosen to fill that see. Archbishop Carroll describes him to the Roman authorities as "a man of about fifty who seems endowed with all the qualities to discharge with perfection all the functions of the episcopacy, except that he lacks robust health, greater experience and a greater degree of firmness in his disposition. He is a learned, modest, hum-

ble priest who maintains the spirit of his Order in his whole conduct."

Although the See of Philadelphia was formally erected by Pope Pius VII, on the eighth day of April, 1808, the Papal Bulls for Egan's consecration did not arrive till 1810. On October 28, 1810, the humble Franciscan was consecrated by Archbishop Carroll in St. Peter's Church, Baltimore.

Bishop Egan's episcopal career in Philadelphia was short, but unhappily eventful. Shortly after his consecration, he with Archbishop Carroll and Bishops Cheverus and Flaget, held a conference. In this conference, ways and means were devised for the furtherance of the church's work in this new country. The country was still in an embryotic state, and hence needed special care. One evil that was working great havoc among souls, and that had to be encountered and removed, was the strained relationship existing between the various ordinaries and the local heads of religious and secular congregations of the clergy. To this evil the Bishops in the conference turned their attention.

Immediately after the business of the aforesaid conference was finished, Bishop Egan came to Philadelphia. When he entered his episcopal city, he found things in a state of great confusion. As is stated in another article of the present number, unworthy priests and arrogant lay trustees were doing their utmost to undermine religion. Egan immediately sought to bring order out of chaos. He exhorted the priests to live in accordance with their holy vocation, and censured those who refused to hearken to his exhortations. He condemned the unwarrantable attitude of the lay trustees, reminded these trustees of their lay status, and endeavored to punish those who proved contumacious. He appointed the Reverend Mr. Rantzau to Holy Trinity church, and the Reverend Messrs. James and

William Vincent Harold to St. Mary's Cathedral. Afterwards, however, he bitterly regretted these appointments.

Notwithstanding his strenuous efforts, he was not wholly successful in his endeavor to maintain his episcopal authority. Worn out by his struggles, he died in Philadelphia on July 22, 1814. His body was interred in what was afterwards known as the Bishops' Burial Ground. This burial ground was located in the District of Moyamensing. After the completion of the Cathedral at Eighteenth and Race Streets, Bishop Egan's body was transferred to that edifice, and placed in the vault near the high altar.¹

¹ Cf. Martin I. J. Griffin, *History of Bishop England*; John Gilmary Shea, *History of the Catholic Church in the United States*; Rev. Jos. L. J. Kirlin, *Catholicity in Philadelphia*.

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